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Christ and Japan

CHRIST AND JAPAN

BY TOYOHIKO KAGAWA

TRANSLATED BY
WILLIAM AXLING

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Translator's Preface

This volume contains penetrating insights and illuminating interpretations of the Japanese mind and heart by one who has plumbed both and knows his fellow-nationals as few know them.

The creative process back of this book opens a window into Dr. Kagawa's technique as a writer. Impaired eyesight, periodically bordering on blindness, makes both reading and writing impossible. For six months, in the midst of a program which would drive most men to distraction, he somehow found time to mull over this production, and then, for ten terrific days and nights, with his whole personality aflame, he dictated it to his Japanese amanuensis.

The translator has striven to convey to the English reader the message and the mood of the author. The effort to lure the English language into giving adequate expression to the scintillating thoughts and the glowing soul of the writer, has been an

agonizing yet fascinating task. Dr. Kagawa has approved of the English text in its final form. The translator wishes to acknowledge his indebtedness to the Rev. K. Ogawa, who rendered invaluable assistance in the early stages of the translation, and to Miss T. Iida for her painstaking stenographic services.

WILLIAM AXLING

Tokyo, Japan
January, 1934

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Christ and Japan

realm inviolate. It is an astounding story, but in Japan's centuries-long history not one of her myriad islands has passed into the possession of an alien hand or land.

This genius for preservation has unfortunately included the bad as well as the good. In the same careful way she has preserved the world-wide system of public prostitution, the deadly syphilis brought by the Portuguese traders, the curse-laden liquor and the sin which has reigned since Adam's day. But must Japan preserve these vices forever? Must the sword which the samurai so proudly bore forever be in evidence? Must the brothel, the saloon, the penitentiary, and oppressive police power forever remain in the picture?

O Japan! Eternal love keeps calling! Petulant Japan! Isolated Japan! Abandon your sulky mood and kneel before the God of infinite love. In your effort to rid yourself of sin and to sanctify your soul you, too, must go by the way of the cross.

Christ opened a way of salvation even for Japan. Yes! Though the whole wide world forsakes her, Christ, the revealer of eternal love, will never cease to woo Japan until he wins.

Prologue

CHRIST CLAIMS JAPAN

Japan is famishing for love. Love, God's love, can only be found and fathomed in Christ. He has laid siege to Japan's soul, and she belongs to him.

The cruelties which for three hundred years characterized the persecutions under the Tokugawa Shogunate can hardly be paralleled in the history of mankind. Yet, when the Shogunate fell and the Meiji government proclaimed freedom for the propagation of the gospel, over twenty thousand Christians came triumphantly forth from hidden islands and secluded villages. Japan had not turned her back on Christ.

Japan possesses a mysterious power of preserving values. Confucianism has all but perished in China, the land of its birth. But, in Japan, it is still a vital force. Buddhism has fallen into decay in India where it was cradled. With us it has flowered into new life.

Repeatedly I say to my Chinese friends, "Come to Japan if you wish to see the culture of ancient China." Japan has preserved the fifteen-hundred-year-old Chinese ideographs and their pronunciation. She has preserved the thirteen-hundred-year-old Tang culture of China. She has preserved the architecture, sculpture, paintings, even the folklore of the Sung, Ming and Tang dynasties of China. Chinese Buddhism and Chinese philosophy, both of which have lost their hold on the masses on their own native soil, are still potent factors in our land.

Across the centuries Japan has also conserved innumerable industrial processes and products. Textile fabrics were introduced from China and are woven into Japan's life. For four hundred years, since the time that Portuguese and Dutch ships began to visit her ports, Japan has kept in perfect preservation the Western sciences of mathematics and medicine which they introduced. Japan is a strange reservoir of civilizations, ancient and modern.

For more than two thousand and five hundred years Japan has maintained the same Imperial line, the same family system, and has kept her Imperial

realm inviolate. It is an astounding story, but in Japan's centuries-long history not one of her myriad islands has passed into the possession of an alien hand or land.

This genius for preservation has unfortunately included the bad as well as the good. In the same careful way she has preserved the world-wide system of public prostitution, the deadly syphilis brought by the Portuguese traders, the curse-laden liquor and the sin which has reigned since Adam's day. But must Japan preserve these vices forever? Must the sword which the samurai so proudly bore forever be in evidence? Must the brothel, the saloon, the penitentiary, and oppressive police power forever remain in the picture?

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Oh, Japan! Thou claimed of Christ! Only he can bring you to your resurrection hour. The world may stand aloof and all men forsake you, but Christ will never desert you. No! No! Christ, the patient, pursuing Christ, will never abandon this land that I love.

The dark-skinned people who immigrated from the south are found along the Pacific slope of the Japanese Islands. People who supposedly belong to the Semitic race, or are descendants from the early inhabitants of the Mediterranean area, are scattered in eastern, middle and western Japan. In their composite character the Japanese much resemble the population of the British Isles.

It is an arresting phenomenon that the Japanese, who until twenty years ago were a short-statured people, are in an astonishing way adding to their height. Actual measurements show that girl students have added two inches to their average height during the past fifteen years. Another interesting fact is that the Japanese are improving in looks. It seems that they are passing through a period of physical mutation.

A LAND OF NATURAL CALAMITIES

Is there among civilized nations one that suffers like Japan from constantly recurring natural catastrophes? The great earthquake of September 1, 1923, and its after effects took toll of one hundred and thirty thousand lives and caused the

nation a monetary loss of eleven billion yen.[1] Seventy-four per cent of the city of Tokyo was reduced to ashes. But this is not the whole story. In 1925 the two cities of Toyooka and Kinosaki in Western Japan were totally destroyed by earthquake and fire. In 1927 the Tango district, the center of the silk industry of the Empire, was laid waste by quake and flame across an area of twenty-five square miles. That loss alone ran into many millions of money. In 1931 the Izu section near Tokyo suffered a similar fate.

In 1933 a tidal wave swept over the northeastern part of the Empire leaving death and disaster in its trail. The earth's crust on which Tokyo stands is said to be sinking at the rate of two feet a year. The southern section of the city of Osaka is shifting several feet every year towards the sea. Unless the fiery bowels of Japan find release in volcanic eruptions earthquakes are inevitable.

Moreover, the typhoons which periodically devastate great areas of the Far East direct their course across our shores. The poverty of the Liu Chiu Islands is directly traceable to these ever-recurring

[1] Early in 1934 a yen was worth about 31 cents.

storms that sweep in from the sea. These island people are compelled to reinforce their houses with rock walls in order to prevent them from falling a prey to the fury of the winds. The typhoons are inevitably followed by floods. Japan suffers an annual loss of not less than twenty million yen from inundations. Every four years the crop fails her farmers. In the north-eastern provinces there is a famine every ninth or tenth year.

Poverty, caused by such disastrous natural calamities, has drilled the Japanese in the art of enduring hardship with calmness. Their defense against these onslaughts lies in their philosophy of resignation. The reason that the Christian conception of other-worldliness, which characterized the Middle Ages, deeply impresses the Japanese is because they are constantly passing through ordeals which throw into high light the tragic side of life.

THE LAND AND THE PEOPLE'S FOOD

In addition to facing these natural disasters the Japanese have had to meet the hard fact that eighty-five per cent of the total area of their islands is mountainous. Only fifteen per cent of the land is

available for agriculture. This means that for each 5,700,000 farm families there are only two and a half acres of cultivable land.

Buddhistic influence has set the Japanese people against meat-eating to the extent that they look upon those who slaughter animals and handle meat as an outcaste class and ostracize them. For the same reason they have not utilized the mountains for goat and rabbit raising. Until fifty years ago the Japanese would not even drink milk, the reason being not simply a lack of good milch cows, but because they truly believed that milk-drinking would transform them into cows.

Japan being a sea-girdled land, it is natural that the fishing industry should flourish. Few nations consume as much fish as do the Japanese. In her surrounding waters are to be found one thousand two hundred varieties of fish. Along her far-flung coastline dwell 550,000 families engaged in fishing, the annual catch being valued at 550,000,000 yen. Of sardines alone 30,000,000 bushels are caught annually. Because they glut the market large quantities are used for fertilization.

As a result of the modern industrial invasion and

the introduction of large-scale fishing along capitalistic lines, the old type of fishing industry is gradually being exterminated. The fisherman's income is yearly decreasing and the fishing folk have been reduced to the poorest among the poor. In some places the annual income for a fishing family has dropped as low as one hundred and fifty yen.

Although eighty-five per cent of Japan's land is mountainous the Japanese did not become mountain-minded until after the Meiji era. Only within thirty years have our people taken to mountain climbing. Horticulture has made no progress. Tree-crop culture especially has made no advance. The food problem would be solved if horticulture and tree-crop cultivation on the mountain slopes were properly developed. If walnuts, chestnuts, acorns, horse chestnuts, pecans, hickory nuts, English beech-nuts and other varieties of nuts were cultivated and utilized as food for men as well as animals, what a boon it would be for the nation! If every Japanese farmer could be induced to keep one or two milk-producing Swiss goats, Japan could get along without Korea or Manchuria. Moreover, since whale meat is an important article

of Japanese diet and whalebone equally important in agriculture and industry, great advantages might accrue to our people through a venturous policy of protecting whales in those areas of the Pacific where they breed. Impelled by these convictions, I am constantly urging large-scale tree-crop culture and whale protection.

To persuade the Japanese people, who for centuries have eaten rice as the staple article of diet, to use oats, rye and wheat biscuits is more difficult than to launch a revolution. So long as the Japanese insist on rice as their major diet there is no hope of any large migration to Hokkaido or to southern Saghalin, no matter how spacious these areas may be. Japanese Saghalin is as large as the island of Kyushu. Yet Kyushu has 8,000,000 people while only 390,000 Japanese have settled in Saghalin. The chief reason for this is that in Kyushu rice can be cultivated, while in Saghalin only rye, wheat and oats can be produced.

CLIMATE AND POPULATION

The ancient Japanese, whose ancestors had been borne north on the Japan Current from their

former island homes in warm seas, understood the south well, but had no understanding whatever of the north. Japanese architecture provides for protection against the heat but knows nothing about making provision against the cold. For this reason houses built in Saghalin, where the thermometer drops to forty degrees below zero, are exactly the same as those constructed for the heat of Formosa. Because of the prevalence in those regions of colds and diseases resulting from them, the rate of infant mortality is 220 in 1,000 in North-eastern Japan as compared with 50 in the more southern sections of the Empire. Even in the latitude from thirty-five degrees northward the peasants, for the most part, get along without stoves. The farmer, because of the scarcity of fuel, warms his chilled body as best he can and eats his frugal meals while snuggling up against a handful of live coals in a covered charcoal brazier.

When the nation became mountain-minded, skiing became the national winter sport. This sport has ushered in a new day for half of Japan's population. From the latitude of thirty-five degrees northward Japan lies for more than five months of

the year under a cover of snow and fog. Skiing has put this area on the nation's map. It has brought a new life to the youth of these snow-bound sections.

Is there, I wonder, a civilized land with so much humidity as Japan? Rain! rain! rain! In Osaka it rains through May, June and July. In Tokyo rains continue through September, October and November. Tokyo averages only 95 rainless days in 365. For this reason the Japanese are wedded to their wooden clogs. This tremendous rainfall has made Japan the greatest producer of rubber shoes in the world. At the time of the 1933 World Economic Conference Japanese-made rubber shoes, selling for the paltry sum of three cents, brought both astonishment and consternation to President Roosevelt and Premier MacDonald. So great is Japan's rainfall that, unless rubber shoes can be marketed at a poor man's price, her people would suffer untold hardship. All too well do I know the vagaries of Japan's weather, and in all my travels a raincoat is my inseparable companion.

In the regions facing the Japan Sea, however, this rain turns into snow. Where the valleys run north

and south and strong winds prevail the snow piles up to a twelve-foot level. In the North, no matter how fair the climate on the Pacific side, once the mountain ranges are crossed the scenery suddenly takes on the wintry aspect of Switzerland or Norway. On the southern slopes of the range it is day, while on the northern slope night prevails. It is a strange phenomenon, but in these regions of snow and cloud are found, in large numbers, the followers of the sect of Buddhism which is absorbed in transcendental other-worldliness.

In this northern region of wind and winter, agriculture has made slow progress. This compels half of Japan's population to eke out an existence catering to the dwellers on the more favored Pacific slopes through the production of lacquer goods, silk, metal work and earthenware. As a socio-economic sidelight, it may be pointed out that the women of this area, because of their natural beauty, have supplied the nation with many of its geisha girls and prostitutes.

Every year 780,000 winter laborers, 330,000 of whom are women, migrate from this section to the Pacific side of Japan in order to escape the unem-

ployment hardship and the enforced leisure of their snow-bound farms. This is the reason Japan's silk industry has laid siege to the American market. For the same reason every year 330,000 girl employees flock to the textile mills. In order to escape poverty astonishingly clever girls, engaged in the process of softening and loosening the cocoon in preparation for the reel by immersing it in boiling water, scald their hands until their fingers literally rot away.

THE RURAL BACKGROUND OF INDUSTRIALISM

Japan has one hundred and twenty-six cities with a population of over 30,000. Their populations are largely recruited from the farms. There are 609 cities with more than 10,000 people. If a population center of 5,000 or more people is classed as a city, then fifty-six per cent of Japan's population is urban. As a result of the economic crisis which broke over Japan in 1927, it is estimated that there has been a shift of some 3,000,000 people from the larger to the smaller cities and back to the rural areas.

One reason why France is not suffering acutely

from the present prevailing depression is because of the stability of her rural life. Japan's comparative freedom from unemployment also comes from the fact that her rural area furnishes a basis of livelihood for her people.

According to the government census of 1929, 44 per cent of the total population are farmers, 18 per cent (10,738,000) are engaged in industry and 13 per cent (7,313,000) in commerce. The fishing industry absorbs 1,450,000. There are 450,000 engaged in mining. Employed on public works are 1,158,000, while 1,033,000 are railway and street car employees. Then there are the workers in the building trades, office workers and petty shopkeepers whose number is legion. Other tens of thousands are found in the educational, medical and legal professions.

Japan has more than 10,000,000 people engaged in the machine industry. It is a sad fact, however, that there are from eight hundred to a thousand labor disputes every year. This is double the number of those in America. Another deplorable situation concerns Japan's rural life. Seventy per cent of her farmers are tenants. For this reason tenant

disputes mount up to almost two thousand a year. This cannot be paralleled anywhere else in the world. Probably national security will not be realized until this problem of the land is equitably solved. Even with her over-population Italy does not have such a deplorable tenant system as that which prevails in Japan.

There still remains the possibility of utilizing the mountains, which are five times the extent of our arable land. If we turn to tree-crop culture, eat less rice and more wheat and other cereals, there is still hope. Moreover, if we develop the food sources in the seas Japan will not starve. The God who feeds the sparrow, will he not feed our people?

Nevertheless, it is imperative that the Western powers, which have monopolized the earth's surface and are pursuing a policy of starving out overpopulated nations, examine their souls, reflect on their self-centered conduct and repent of their ways.

Chapter Two

STRONG AND WEAK FEATURES OF JAPANESE CHARACTER

RELIGIOUS DEVOTION

In Japan religious piety is still a vital force. Aside from the Christians and a few intellectuals, practically all Japanese, even non-believers, offer at least the customary lighted candles before the godshelf in their homes on New Year's Day.

As compared with what I find in my travels in Korea and China, I am amazed at the vast numbers of Japanese who visit the Shinto shrines and Buddhist temples. There are days when over a million people pay their homage at the Meiji Shrine. Nearly six hundred thousand people make pilgrimages to the head temple of the Tenrikyo sect of Shinto in a day. The same is true of the Hifukusho Memorial Temple in Tokyo. A still stranger phenomenon is the large number who worship at the Fox temples throughout the provinces. More-

over, the halls for fasting, established all over the Empire, are never deserted; often scores of people are to be found in them fasting for religious purposes. At the Myoken Temple, near Osaka, they gather daily in the evening and continue their prayers throughout the long, long night. There are any number of Shinto shrines and Buddhist temples where the services begin every morning at two o'clock. Whenever I witness this intense religious devotion I am impressed with the mystic mood of my fellow nationals.

No matter what strides our machine civilization makes, or how great the development of the radio and the aeroplane, when any calamity occurs the deeply religious nature of the Japanese immediately asserts itself. Possibly the constantly recurring disasters which befall our people serve to make them religious-minded. This characteristic probably makes it natural that even political functions should, as they do, take on a religious coloring. This bent for religiosity can only be understood when viewed in the light of social pathology. Undoubtedly, with the single exception of the Indian

people, the Japanese are the most religiously inclined people of the Orient.

Even beggars appear in the guise of pilgrims. Weddings, births and deaths are inevitably accompanied with religious rituals. In the rural districts there are numerous family and village festivals of a religious character.

Strange, indeed, is the way in which faiths of the distant past still maintain their vitality. Yet it must be acknowledged that the advance of the natural sciences is filling the minds of our modern youth with misgivings regarding the faiths of their fathers. The sciences are not necessarily destroying the religious feelings of the Japanese, but they are creating a critical attitude towards the idols which serve as objects of worship. Thus the reasonableness of Christianity is capturing the soul of young Japan.

In the past, atheistic and anti-religious movements have been launched one after another. In no instance have they scored any signal success. Inevitably they have died out within a brief twelve months. The Japanese are too idealistic in their es-

sential thought and temper to be carried away on anti-religious tides.

AN ANALYSIS OF JAPANESE LOYALTY

Is there, I wonder, a people anywhere under the sun who are as fascinated by historical exploits as are the Japanese with those of their Forty-Seven Ronin? This is a story of feudal days, in which forty-seven loyal retainers avenged the murder of their feudal lord and then followed him into the spirit world by voluntarily committing *harakiri*. No matter how inferior the actors or how mediocre the playing, in this historic tale of loyalty they are certain to score a hit. To this degree do the Japanese glory in a loyalty and fidelity that stand the acid test of death. Even when labor stages a strike the psychology of these forty-seven faithful retainers asserts itself. The possibility of compromise may present itself, but out of loyalty to its leaders the laboring class prefers to suffer defeat. It is difficult for my Chinese friends to understand this psychology.

This abnormal psychology is dominant even among prostitutes. There are some thousands of

women in Japan who, out of pure devotion to their invalid husbands, give themselves to private prostitution in order to assure a livelihood to their suffering mates. These prostitutes do not fall short in their love for their husbands. They love them with self-effacing devotion. Of this there is no shadow of doubt. But these women think of the body and the spirit in a distinctly plural sense. This strangely abnormal type of chastity finds high approval in certain groups in the lower classes.

KYOKAKUDO—THE WAY OF DEMOCRATIZED CHIVALRY

The Japanese love loyalty. Aside, however, from their attitude towards the Imperial family they have consistently and persistently in social crises taken sides and defied opponents. During the three hundred years of the Tokugawa regime the forces which resisted the Shogunate and its samurai followers were those among the common people who had adopted the code of chivalry. This group intuitively developed the proletarian morality of protecting the weak and suppressing the strong. It was not necessarily the result of the influence of Shinto, Buddhism or Confucianism. This spirit flowered

forth from Kyokakudo, an inborn trait of the Japanese people.

In the fiction in vogue among the masses the tales of these Kyokakudo enjoy a far greater popularity than the exploits of the samurai. Even when the Meiji government overthrew the Tokugawa Shogunate these chivalrous men from the masses were the up-rooting, revolutionizing force.

This sentiment of espousing the cause of the weak appears even in the faces of Japan's idols. Among the sculptured Buddhas of Japanese Buddhism there is not a single instance where ruthlessness is symbolized. Some of the sculptured figures of Chinese Buddhism and Indian Hinduism show extreme cruelty. The statue of Kwannon, the Goddess of Mercy, is the most popular of the representations of deity among the Japanese. My own feeling is that the Japanese sculpturings of the Goddess of Mercy, in their expression of kindness and mercy, far excel the Italian imagery of the Virgin Mary. This feeling is not based on prejudice. It is a conscientious effort to evaluate the degree of success with which the two forms of art have expressed a spiritual quality.

THE SPIRIT OF LOVE REVEALED

In reality Kwannon, the Goddess of Mercy, stands for omnipotence. Naturally this is not comprehended by the masses. Her image symbolizes the mystic power to comprehend through the eyes what one is unable to hear with the ears. It is this absoluteness which the Goddess of Mercy reveals. When the Christians were persecuted under the Tokugawa Shogunate the Catholic believers camouflaged the image of the Virgin Mary by the simple device of renaming it the Goddess of Mercy and continued their Christian worship in this way. Images of Mary bearing the name of Kwannon are still frequently found. To this degree does the figure of the goddess reveal the spirit of kindness.

The fact that the sentiment of mercy is native to the Japanese soul is again illustrated in the face of the representations of Amida Buddha. In Shinshu, a sect of Buddhism, Amida is regarded as savior. Except in respect to arrangement of hair the images of Amida Buddha strongly resemble those of the Goddess of Mercy. Idol faces reflect the spirits of those who make and worship them. Here is proof

positive that the Japanese are not a people in whom cruelty is an inborn trait.

There are very few records of cruelty in Japanese history. Even when taking human life the Japanese detest brutal methods. In feudal days, when a person was sentenced to commit *harakiri*, it was customary immediately to decapitate the victim in order to spare him prolonged agony. This differs from the procedure laid down in the criminal codes of the Roman Empire, ancient Spain and China. In ancient times a system of slavery existed, but it was losing its hold even before Buddhism was introduced. The Japanese sense of humanity could not long endure slavery.

DUTY AND FELLOW FEELING

The source from which this indigenous and intuitive morality emerged was a vivid, vigorous sense of duty and fellow-feeling. Among the lower classes these terms, duty and fellow-feeling, come into play in any and every circumstance.

Compassion is another term much used by the Japanese masses. Among them anyone who has compassion is deferred to as a full-fledged knight of

the Kyokakudo. The Zen sect and Confucianism both exerted a great influence among the samurai, but in this democratized chivalry the inborn Japanese character finds expression.

The spirit of hoarding and greed is decidedly odious to the Japanese. To labor for a money wage is something that Japanese have but recently learned. Until Western capitalism reached Japan the one word *tanomu*—"do me a favor"—on the one hand, and the spirit of fellow-feeling on the other, called forth a service that was freely rendered. There was no thought of remuneration. This, again, was the way of democratized chivalry, and its spirit still prevails.

Millions of money!
What worth has wealth
Like the morning dew
On the bamboo grass?

So sang Issa the great commoner. Kyokakudo showed an utter contempt for wealth and position, and honor and a passionate love for the weak. Japanese resentment of America's exclusion of the yellow races roots deeply in this spirit.

From ancient times the Japanese have had but

scant respect for the overly rich. There is not a single instance of Japanese literature that extols the love of money. Japan is, however, rich in literature that sings the praises of holy poverty. Influenced by this standard of values the Japanese entertain a strong aversion towards an America that attempts to enrich herself by excluding the poverty-stricken peoples of their own and other Oriental lands. This critical attitude is based on the spirit which has dominated the way of Japan's age-long democratized chivalry.

The founder of Kyokakudo was Chobei Banzuin, the unpretentious manager of an employment agency. He was a citizen of ancient Yedo. Aroused by the arrogant attitude of the city's chief of police, a well-known samurai, and his oppression of Banzuin's men, the latter determined to protest in person. Banzuin knew he was daring death. Yet, declaring that he offered himself as a five-foot carp, he forced his way, naked and unarmed, into the presence of this proud samurai, made his protest and paid the death penalty. This non-violent resistance became the basic spirit of the way of democratized chivalry. It spread to such an extent

that it perplexed even the entrenched Tokugawa Shogunate.

The resentment felt by the Japanese people, when they see the conditions arising from the partition of the major part of the earth's surface by the white races with the resultant crowding of the yellow race—two-thirds of the world's population—into a corner, is also due to this spirit of democratized chivalry. This spirit of protest does not spring from Shinto or Buddhism or Confucianism. It comes from the Japanese inborn and inbred sense of fellow-feeling and fair play.

INTELLECTUAL INTERESTS OF THE JAPANESE

Natural science has made tremendous strides in Japan. The electric light has flashed its way into the remotest mountain village. Among the eleven thousand villages of the Empire there is probably not one unelectrified. The trains of the Empire arrive and depart as punctually as an electric clock. The number of chemical laboratories and highly mechanized factories has increased rapidly. This development is an evidence of the studious turn of the Japanese mind. The eager pursuit

of learning keeps Japan in the throes of poverty. In order to educate their children, parents dispose of land that has been handed down in the ancestral line from century to century. In every village seventy to eighty per cent of the taxes are spent on the upkeep of the local primary school.

And what a flair the Japanese have for philosophy! They make everything pass through the fire of the war of theories. In the realm of both the natural and the social sciences, theory takes precedence and practical application follows. Even such an economic movement as Marxism, before it can win its way, is compelled to pass through the door of materialism set forth in dialectical terms. The late Anna Pavlova, famous Russian dancer, on her visit to Japan complained that the Japanese subjected even the dance to the scrutiny of theoretical and logical processes. In general, however, the Japanese dislike debate; they think it heads pell-mell into a quarrel. Instead of debate we prefer to listen to lectures of interminable length.

The intellectual movements of the nation center in Tokyo, and there we find a hectic succession of periodical fads in the world of thought. America

has a number of cultural centers; in Japan the capital, Tokyo, functions for the Empire in the cultural field. An enormous number of volumes dealing with theory make their appearance every month on Tokyo's innumerable book stalls. The philosophical works of not only China and India, but also of Europe and the two Americas, are read in Japan almost as soon as they appear in the country of their origin. The presses turn out books in this field with such rapidity that they keep the reader on the run.

Moreover, the rationalistic Japanese have a great liking for solitude. Possibly because vowels abound in the Japanese language, it does not lend itself to conversation. Be that as it may, the Japanese dislike coming together in large numbers for promiscuous conversation. In this respect the customs of America and Japan are radically different. This love of solitude leads a Japanese, in spite of his fondness for his wife, to be shy about walking with her at his side. Though he sincerely loves her, he would under no circumstances say so in the presence of anyone else. This attitude comes about from ideas which developed during the long war period of

feudal times when there was a preponderance of women. It also comes from the self-discipline imposed by Japanese morality.

THE UNYIELDING SPIRIT OF THE JAPANESE

The Japanese have an aversion to getting the worst of a situation. In this respect they resemble the people of southern Europe. Even in the realm of sports, defeat immediately issues in a wrangle. The baseball matches between Waseda and Keio Universities are outstanding national events. Yet, as a result of a quarrel, these matches were called off for many years. This aversion to yielding shows itself in the spirit of Japan's fire fighters. From ancient times the firemen in Tokyo, before attacking the flames, have followed the tradition of mounting to the highest point of a burning building and fixing the fire brigade's banner there. Then they fight to keep that banner flying.

This unyielding spirit took dramatic form in the act of three Japanese hero-warriors who, at the time of the Shanghai hostilities, rushed the Chinese defense lines carrying an unwieldy land torpedo, knowing full well they would be blown to atoms.

It also revealed itself in the daring of the doomed battalion which voluntarily went down with the ships sunk in the channel at Port Arthur in order to bottle-up the Russian fleet during the Russo-Japanese war. The readiness of the Japanese to die for their country is comparable to the ants in the Japanese Alps that mass themselves around a fire and extinguish it with their burning bodies rather than suffer their nests to be destroyed. This abhorrence of defeat leads the Japanese warrior to commit *harakiri* rather than surrender and become a prisoner of war.

An outstanding weakness of the Japanese, however, is their lack of patience and endurance. Japan has not produced such a practical, bide-your-time type of military leader as was Lord Kitchener. The throwing of men by the hundreds of thousands into the hell of the enemy's machine-gun fire in the eagerness to capture Port Arthur within a three-day limit is an example of the impatient spirit of the Japanese. I fear that this impatience has exerted itself once more and driven Japan today into international isolation.

THE JAPANESE LOVE OF POETRY AND NATURE

I wonder if there is any land where poetry and song have been popularized to the extent that they are in Japan? Even the Emperor writes a poem; any and every child composes children's songs. The most isolated mountain dwellers write *haiku* or the standard seventeen-syllable Japanese poems. Rare indeed is the maiden who, at some time in her life, has not composed poetry. The Japanese love for poetry is a part of their love for nature, and the two are one because their cultivation demands quiet and a withdrawal from the crowd. It is one outstanding difference between the Japanese and the more gregarious Chinese. When traveling in China I am amazed at the ignorance of the masses despite the fact that they gather in tea houses by the thousands and from morning to night engage with seeming interest in prolonged conversations. The Chinese ideograph seems too difficult for the masses of China to master.

But Japan has no such crowded tea houses. The Japanese, however, have a fondness for the tea room. We gather with a few intimate friends in the ceremonial tea chamber and in quietness sip strong

tea, nibble bean cake, write conventional *haiku* poems and enjoy the examples of the gardener's art displayed before us. Tea originally came from China. Buddhist priests brought it to Japan. In China tea became a means of bringing together crowds. In Japan it became a means of providing a quiet retreat for repose.

The Japanese love for nature is thorough-going. They have a particular flower for every month of the year. At New Year's time they decorate the entrances to their homes with the pine, the bamboo and the plum. This customary use of the pine by thirteen million families every year threatens to denude our mountains of this useful tree. In early spring the peach blossom adorns the homes. Later the far-famed cherry blossoms entice the whole population out into God's open spaces. Even among the laboring classes a man loses caste if he does not yield to the cherry's call. Though a Japanese may not be able to plant a chestnut or walnut tree, he manages somehow to plant a cherry. In later spring the sweet flag blooms. In summer the graceful bamboo grass comes into prominence. In

the autumn the glorious chrysanthemum brings the admiring populace under its sway.

Owing to this seasonal pageant of flowers the songs and poems which deal with nature are exceedingly numerous. Especially is it true of the *haiku*, or seventeen-syllable poem, which makes nature a medium for expressing the composer's sentiments. This tendency may have sprung from the fact that nature in Japan is exquisitely beautiful. Also because, as compared with those of Korea or China, sea-girt Japan's rocks, trees, waters and mists have a beauty all their own.

During the three hundred years of armed peace under the Tokugawa Shogunate the Japanese were taught to cultivate the morning glory, the chrysanthemum, potted plants and to breed the gold fish. A pine tree, barely three feet in height and growing in a pot eight inches in diameter, with one hundred and fifty years to its credit, is not a rare sight. Studying the art of flower arrangement is a most important preparation for every prospective bride. Until the end of the Tokugawa rule it was impossible to find a farm house, no matter how desperate its poverty, without a *toko-*

noma, the sacred and honored alcove found in every Japanese home, in which flowers are placed.

Japanese houses are artistic in design, with an open space on the southern side for a garden plot. A house without a *tokonoma* and at least some semblance of a yard, can scarcely be found. The Japanese yard is not a place for promenade. Its purpose is to make it possible to view from the house the beauteous harmony of the mineral, vegetable and animal world so arranged as to be true to nature's own way. Great care is therefore taken with every individual rock and tree.

Back of this love of nature there lies the influence of the Zen sect of Buddhism which not only takes a deep delight in meditation, but enters into our daily life. All the different features of a Japanese house bear the nomenclature of the Zen sect. Moreover, we learned all of our table etiquette from the monks of this sect. Furthermore, in all probability the influence of the Zen sect functioned in a large way in endowing us with a power to understand nature.

The Japanese love for nature is vividly depicted in such ancient volumes as *Manyoshu* and *Genji*

Monogatari. At the remote period in which these books were written, however, the love of nature had not taken its philosophical turn, and in all probability it had not permeated every phase of national life. The fact that the Japanese love nature, not only in lean days, but seek her fellowship when prosperity smiles upon them, is, I believe, also due to the influence of the Zen sect.

So strong is the instinctive feeling of the Japanese for nature that if Christ had not been a nature-lover I question whether they would have found it possible to give him their hearts' fullest and finest devotion.

Paul and Peter impress the Japanese as being over-importunate. Christ pointed to the lily of the field. He lifted his eyes to the birds of the air. He called our attention to the evening glow, the soil by the roadside, the wheat, the tares, the fig tree and the lamb. For this reason the Japanese leap to an understanding of Christ.

Unfortunately, in the early Meiji era, Protestantism and Darwinism arrived in Japan at the same time. The Darwinian theory rather than the teachings of the Bible captured the nature-loving Japa-

nese. Darwinism taught that nature is materialistic, mechanistic and accidental. The primary school teachers of the Empire, to a man, accepted Darwin's interpretation of nature. The religion of love taught by Christianity was looked upon as a visionary ideal and failed to secure widespread serious consideration.

So closely do the Japanese feel themselves akin to nature and her ways that their thought of God takes on cosmic dimensions. Therefore, to bring home to the Japanese Christ's revelation of God as Father we must teach, as Oswald does, that matter also has definite direction. We must show, as Driesch does, that there is harmony among organic bodies. We must stress the fact, as J. H. Fabre does, that God's purpose is built even into animal intuition. If we fail to make these things convincingly clear the Japanese will not believe in a God of love.

Even the urbanized Japanese are never weaned from nature. A religion, therefore, which fails to interpret nature will not win their allegiance. No matter how much they are taught regarding human love, unless shown that there is love in nature they will not find faith possible.

It is not futile simply to teach about the conscience. They will give such teaching a hearing. But faith will scarcely follow. If taught, however, that there is a connection between the life of nature and the life of conscience, and that the God who speaks through the conscience speaks through and controls nature, the Japanese will eagerly yield allegiance to such a God.

Chapter Three

THE JAPANESE SPIRIT IN THE MODERN WORLD

The late Albert Thomas, the French chief of the Labor Bureau of the League of Nations, is reported to have said, "When the Japanese are smiling, it is a sure sign that they are angry." A certain missionary has said that it took him twenty-five years to understand the import of the Japanese word *hai*. This constantly used *hai*, which seems to correspond to the English "yes," really has no such meaning to the Japanese mind. It does not signify approval or consent. It is simply an affirmation of respect. There lies in it a hidden assertion that the speaker will continue in his own course. This characteristic trait of the Japanese, I believe, comes from the obdurate mood of the Zen sect and the isolated life of the long-drawn-out feudal period.

John Paris, the author of *Kimono*, said to me in the Foreign Office in London: "Why are the Japa-

nese so averse to criticism? Now that Japan has become one of the four major powers she must welcome criticism." Dr. Y. Sugimura, former Assistant Secretary-General of the League of Nations, has said: "There are two self-intoxicated nations in the world, Germany and Japan." In this matter Japan is like an infant.

THE SELF-INTOXICATION OF THE JAPANESE

If America's age be put at thirteen years then criticism-hating Japan is but a child of four or five. I look upon this as a case of Japanese psychosis. When told that Westerners praise us for this or that, or that the Chinese laud us for some reason or other, we are overjoyed. We glory in being told that Japan's paintings take first rank among world paintings, or that Japanese *jujutsu* has no superior, or that Japanese swimmers hold the world's record. We dislike being classed as a second-rater in any sphere. It is a sobering fact, but, like an opium smoker, we are enraptured by the mood that our army and navy are the most efficient fighting units in the international arena.

How did this unyielding spirit, so intolerant of

criticism, emerge? When the people of southern Korea suffered defeat at the hands of their northern neighbors they fled to Japan and became a large part of the Japanese ancestral stock. Later, when the inhabitants of northern Korea suffered defeat, they also took refuge in Japan. Moreover, when Korea as a whole was invaded by the Japanese under the leadership of Empress Jingu the defeated Koreans were doubtless brought to Japan in large numbers as prisoners of war. In the later years of the Ming dynasty, Chinese who were being worsted in the civil wars of that land also fled to Japan for safety. These are matters of historical record. The descendants of all these harassed refugees inherited the refusal-to-accept-defeat psychology of their forefathers. In all probability the psychology of these refugees helped to mould the insular spirit of Japan.

The Japanese have a strong antipathy for the concept of sin. One reason why Christianity does not receive an open-hearted welcome is because of Christ's reiterated emphasis on sin. The Japanese, with their aversion to criticism and their unyielding spirit, will not recognize the sin in their own soul. When it comes to this question, like the

Pharisee of old, they simply know how to look with disdain on the publican sitting by their side.

Japanese who have spent long years in China insist that there is no people so irascible as the Japanese. They compare the superb patience of the Chinese with the volcanic character of their own nationals. I myself recognize this. Especially have Tokyoites been notorious from of old for the speed with which they become involved in quarrels. The people of Osaka, on the contrary, are exceedingly phlegmatic.

This impetuous spirit must be attributed to the fact that only seventy years have passed since Japan emerged from feudalism. Although outwardly the Japanese have evolved a modern civilization, the hang-over of feudalism still rests heavily upon their inner lives. Their mood is that of a people engaged in war the whole year round. Therefore at the theater they revel in tragedy. In their songs they prefer pathetic sentiments which move the emotions.

TRADITIONAL DIGNITY AND MODERN HUMOR

Only recently have the Japanese begun to indulge in laughter. Because the bitter rather than

the sweet has predominated in Japan's past, her people have considered it wrong to laugh in the presence of others. Emotions must not be shown. Weeping must be limited to thrice during a life time. In their home the children were taught that it was unseemly to laugh in anyone's presence. Especially is laughter rare among our women. Women of the lower classes freely indulge in laughter, but those of the middle classes keep their faces as rigid as the surface of a plaster wall. Even when the occasion calls for laughter they remain as sober as statues. If, peradventure, they yield to the mood and laugh, they hastily cover their mouths with their hands. They are seemingly concerned lest they mar the harmony of their facial beauty.

The American cinema is in many ways a menace, but its arrival encouraged the Japanese to laugh. Laughter has come definitely into Japanese national life within the past few years. I am studying this phenomenon to see to what extent it will develop.

In the past, the Japanese sense of humor has largely confined its expression to laughter at comic physical action. Recently, however, there are indi-

cations that laughter has come to have a psychological and ethical basis. Aside from the late Soseki Natsume, Japan has produced no outstanding literary humorist. Even among the few literary lights who venture into the realm of humor there is none who teaches us laughter with a high philosophical content.

Of course American laughter is not of the type found in Aristophanes nor in the Chinese classic *Heki Ganroku*. Nor does it conform to the smile of the universe as depicted by Dante in the later part of his *Divine Comedy*. Yet, what a pity that the Japanese find laughter so difficult as compared with the ease with which Americans are able to laugh their way through life. Back of this lack of laughter is again the influence of the ascetic practices of the Zen sect.

If a Japanese is offered money in the presence of a third person he will in all probability refuse to accept it. We have a tendency to despise money. This also comes from the discipline of the Zen sect. An Englishman accepts money without hesitation. A Japanese, even though in most desperate need,

will refuse help, and all the while he may be gulping his tears.

The Japanese are exceedingly particular about the proprieties of life, but are less concerned about their inner content. Unless the proper forms are punctiliously carried out, their irascibility is aroused. In 1933, when Japan withdrew from the League of Nations, this defect in her character was clearly exposed. Had it been England, and her economic rights and prerogatives in Manchuria had been fully recognized, she would have compromised. Japan, however, became obstinate, made it an issue not of rights and prerogatives but of national dignity, and withdrew. This indicates that the ideas of feudal days are still strong.

JAPAN'S HIGH PRESSURE SYSTEM OF EDUCATION

There are 25,626 primary schools in Japan with approximately 233,000 teachers. About 11,000 villages expend between seventy to eighty per cent of their taxes on the maintenance of these schools. As a result Japan's literacy stands at the high point of ninety-nine per cent. This high standard of literacy enables one of our leading newspapers to

maintain a daily circulation of 2,000,000. A popular magazine issues 500,000 copies each month. New books to the number of 24,000 titles are published each year. No rural town, no matter how isolated, is without a book store. Some Western novels have reached a sale here of between 300,000 and 400,000 copies.

On entering any primary school the first thing which captures one's attention is a shrine-like miniature treasure house which contains the Emperor's portrait. This is but one feature of the uniformity which characterizes Japan's whole educational system. During the six-year period of the primary school the children are handicapped by being compelled to learn 2,500 Chinese ideographs. Following six years in the primary school the Japanese youth spends four years in the middle school. Then, if possible, he goes on to the high school for three years, and after this the university for an additional four years.

In spite of this highly-developed system of education our penitentiaries are crowded. During the years from 1925 to 1930, 99,000 men and 6,600 women were sentenced to prison terms for various

crimes, the proportion of women being one in fifteen. Among the delinquents handled in the juvenile courts the ratio of girls to boys is one in fourteen.

These figures prove conclusively that intellectual education alone is powerless to make men good. Every school has courses on ethics, but the object of these courses is not to make men but patriots. The Imperial Rescript on Education charts the way for Japan's youth, but the teachers fail to relate vitally its teachings to the instruction given in the sciences. From the primary school right through the university the course on ethics stresses and inculcates nationalism and patriotism, while the science courses teach materialism. Because of this materialistic emphasis, during the years 1929 to 1933, of high school and university students 2,799 were indicted and imprisoned because of their connection with Communism.

In the nation's almost six hundred middle schools for boys there are student strikes by the score. Student strikes are common, even in the all too few high schools and universities. It would almost seem as though parents expend a mass of hard-earned

money to keep these students in school not to study but to strike. And what shall one say about the present vicious system of cramming for examinations! This high-pressure preparation for entrance into the middle school starts from the fourth year of the primary school. My own son, a fifth grader, in order to qualify for the middle school rushes off to school at seven in the morning and does not return until four in the afternoon. Much of this is extra-curriculum study, which continues both summer and winter. The problem of population and the scarcity of middle schools both create this situation. In 1929 the middle schools numbered 555, with 350,000 students. Some new schools have since been established. Approximately 700 girls' high schools have enrolled 340,000 students.

The situation, as related to the middle school, is deplorable, but the competitive struggle preliminary to entrance into the high and professional schools is terrific and often tragic. On finishing the high school there are the examinations for entrance into the university. Then, when every hurdle has been made and a young man goes forth as a university graduate, he faces the cruel fate of unem-

ployment. Until recently ninety per cent of the graduates of the literary and law departments of the universities were forced to join the ranks of the unemployed. A recent check-up showed that Japan had 140,000 students of college and university grade as compared with England's total of 90,000.

Japan's students are often in a militant mood. The students of Tokyo Imperial University periodically go on the warpath and, having confined their professors in the class rooms, they convene student protest meetings against some fancied or actual wrong. Fights are staged with the police who attempt to arrest the leaders of these outbreaks. The government spends annually ten million yen for the upkeep of this one institution. In such departments as that of law, perhaps seven hundred students are packed into one class room. The professors are therefore compelled to deliver set lectures rather than give intimate talks. This fact tempts many of the students to cut classes and depend on the professors' mimeographed outlines to help them pass examinations. These outlines are openly sold at the university cooperative.

Colleges for girls are scarce, although there are more girls' middle schools than there are middle schools for boys. The graduates of these higher schools for girls are alienated from the life of their country homes and seek their future husbands in the cities. For this reason the young men on the farms bear a bitter grudge against higher educational institutions for girls. This indicates that there is maladjustment. The schools give these girls an education in line with urban tendencies, but do not train them for their normal rural life. The naked truth is that Japan's whole educational system caters to the leisure rather than to the laboring classes. The objective is to secure a diploma. The result is that these schools simply swell the ranks of the unemployed. Aside from schools that specialize in engineering, the sciences and medicine, many major on things which could just as well be learned through home-study. There are government commercial schools where the graduates are unable even to manipulate the abacus.

It is a dismaying fact, but mission schools in Japan adopt the same standardized system. The desire to secure government recognition and the

urge to build up a large student body may seem to justify this course. Yet, because of the large number of students, moral and religious education has suffered. I know of one mission school where some of the students went through the entire five-year course without once attending a religious service. What justification can there be for the existence of such a mission school? It is my firm conviction that both the government educational authorities as well as the mission school administrators should reorganize their schools and make manual labor and character building their basis.

Because of the age-long family system which prevents the older son from leaving home the young men of rural Japan are robbed of a higher education. What a boon it would be for them if Peasant Gospel Schools or short-term courses were provided which taught scientific farming. Such schools or courses would help them both in their struggle for the wherewithal to live and in the building of character.

The ardent eagerness to study on the part of many of the underprivileged offers Christian schools a unique opportunity to accomplish a great

mission by recasting their courses so as to provide this vocational and character training. It must be said that neither the government authorities nor the mission schools have had the foresight to make provision for this urgent need. However, it is still not too late.

INFLUENCE OF THE ANCIENT TEMPLE SCHOOLS

In ancient times temple schools existed all over the Empire. They probably started through Buddhist priests gathering the ignorant village children around them for purposes of instruction. This system exerted an incalculable influence. For example, many of the outstanding figures of the Meiji Restoration came from Shoin Yoshida's temple school.

The short-term Peasant Gospel Schools, which I started seven years ago, are a sort of temple school. They have already sent forth over one hundred graduates. These farmer-graduates spent only a month in cooperative living and study in these schools, yet they have become dynamic factors in transforming the life of their respective villages. This same technique can be adapted to the needs

of both factory workers and the fishing folk. The personal instruction which as a youth I received from Dr. H. W. Myers continually stirs my sense of gratitude and impels me to pass it on to others.

The only way to plant Christ's life deep in the soil of rural Japan is to discover and train a host of self-supporting evangelists. The most effective way to accomplish this is to raise up a lay-preacher type of rural worker. This farmer-preacher, who while tilling the soil labors for the souls of his fellow farmers, should pioneer every part of the Empire.

The urban and rural populations are intimately interrelated. The city constantly recruits its population from the farms. Therefore the peasant gospel schools, founded on the love of Christ, are indispensable in building the city as well as the country church.

THE DIRENESS OF JAPAN'S POVERTY

Travelers from America and Europe who visit only such centers as Tokyo and Osaka do not believe that Japan is poverty stricken. This is because of the absence of visible unemployment in the

cities. The slums also are hidden from view. Following the great earthquake in 1923 the government appropriated 20,000,000 yen for the purpose of reclaiming the slums of the Empire's six largest cities. As a member of the governmental Imperial Economic Commission I put this 20,000,000 yen into the budget for renovating the slums. I hardly dared to believe that my suggestion would be taken seriously. However, the Wakatsuki Cabinet carried it out to the letter.

Japan's family system accounts for the comparatively low number of visibly unemployed. In case of adverse circumstances or experiences the folk who have flocked to the cities return to the place of their birth and are reabsorbed into the family and the rural village.

The fact that forty-four per cent of Japan's population is still rural is a matter for encouragement. No matter how dire the poverty, in the native village there is no house rent to pay, and rice, at least, is available. They thus trek back to the ancestral farm. This is the key to the solution of Japan's problem of unemployment. In this connection, however, it must be remembered that ninety-four

per cent of Japan's people have an income of less than 2,000 yen a year, and for eighty-four per cent of the population the income does not exceed the exceedingly low figure of 800 yen. The average income for the farmer family is a bare 450 yen. For the fishing folk it is said to be only 350 yen.

For families who are endeavoring to educate their children this means every year slipping deeper and deeper into debt. During the ten-year period, following the panic of 1920, the total indebtedness of the farmers rose to the staggering figure of six billion yen, averaging 1,000 yen for each family. This forced the government to call special sessions of the Imperial Diet in 1932 in order to grapple with the situation. There are, however, no signs whatever of rural recovery. As long as 5,700,000 farming families are absolutely dependent on rice raising and silk culture there is small hope for a permanent better day for rural Japan.

After 1920, crisis followed crisis. Banks crashed one after the other. Since that panic, consolidation has been the order of the day. The 1,300 banks of 1930 have been reduced to 800 for the whole of

the Empire. Through the three devices of merger, consolidation, and so-called rationalization of industry, the capitalistic system still survives. Four plutocratic families—Mitsui, Mitsubishi, Sumitomo and Yasuda—control from eighty to ninety per cent of the nation's wealth. Rebelling against this situation, and obsessed by a purpose to wipe out Communism, Fascists assassinated one after another of the political leaders who served as the tools of these plutocrats. Within fourteen years three premiers have been slain. Two leaders of the plutocrats were killed. A Minister of Finance fell at the hands of an assassin. It is difficult to know to what a pass things would have gone had it not been for the existence of industrial cooperatives. I am inclined to believe that these cooperatives saved Japan.

PACIFISM IN HIGH PLACES. MILITARISM AT THE BASE

The Japanese proletarian movement roots far back into the past. The first labor union, however, was not organized until 1921. After the exposure of the plot of the anarchist Denjiro Kotoku to assassinate Emperor Meiji in 1907 socialistic move-

ments of every type died out for an extended period. With the development of the labor union, however, the proletarian movement took definite shape. Including both the right and left wings, organized labor today numbers 370,000 members. Through the government's efforts at suppression, the communistic element within the labor organization has almost been wiped out. The proletarian party is still intact, but its representatives in the Imperial Diet have dropped from eight in 1925 to three at the present time. The same tendency is apparent in the prefectural assemblies.

Japan, too, stands in a slough of reaction. The victories of Mussolini and Hitler have aroused the fever of Japanese Fascists. They would slay all who are avowed pacifists and even destroy parliamentary government. Education, however, has leavened the life of the people too profoundly to make this possible. It is a mooted question just how much headway Fascism will be able to make in this land.

It is an arresting fact that the Emperor stands strongly for peace. His New Year's poem, released January 1, 1933, proves this beyond the shadow of a doubt.

Ametsuchi no
Kami nizo inoru
Asanagi no
Umi no gotoku ni
Nami tatanu yo wo

In prayer pleading
To the God of heaven and earth
For a world without a wave,
Calm as the sea at dawn.

Japan presents a scene teeming with interest. In high places pacifism reigns. At the base militarism prevails. How long will this last? May God in his goodness guide! The day will certainly dawn when Japan will emerge from the dark cloud that at present envelopes her, and make her contribution to the realization of world peace.

It is a strange situation, but self-styled patriots plotted to assassinate the lovers of peace who act as advisers to the Emperor. Prince Saionji, the only surviving Elder Statesman, Count Makino, Keeper of the Privy Seal and Mr. Ichiki, Minister of the Imperial Household, were all marked for death because of their pacific principles. This is a dark day for this nation, but the morning sun will yet appear in the East.

PROFESSIONAL PATRIOTS AND UNEMPLOYMENT

Japan is today isolated internationally because of her militarism. It must be made clear, however, that her militarism had its rise with professional patriots. The Japanese people as a whole are not responsible. Ninety-nine per cent of the intelligentsia of Japan were opposed to what happened in Manchuria on September 18, 1931. Professional patriots—including only a small minority even of the military men—carried out a premeditated plan. The result is that not since the Meiji Restoration have the people experienced such a serious sense of insecurity as at present.

The fact that twenty-seven sons of families of the nobility are under arrest because of communistic tendencies is a clear evidence of the unrest and uncertainty which prevail. A section of the military men is trying to stir up the waves of Fascism. The people as a whole, however, are not espousing their cause. It is difficult, indeed, for foreigners to sense the discontent which exists beneath the present-day surface phenomenon. The people may be dragged along to unavoidable limits, but when those who are manipulating the situation reach an

impasse an explosion will certainly occur. The masses are by no means war-minded. Neither are they opposed to disarmament.

My work compels me to travel constantly to and fro across the Empire. In these journeyings I meet many of the nation's informed leaders. Not more than one or two in a hundred of them believe in Fascist principles. In private conversations ninety-nine per cent are out-and-out opposed to them.

Few countries, however, are so well organized as Japan. The government-organized Young Men's Association has over 30,000 local societies and a membership of 3,000,000. The young women are similarly organized and numerically equally strong. Professional patriots, fearing the fate of being forced to step down from their places of influence and becoming enrolled in the pitiful army of the unemployed, are strenuously opposed to disarmament. These military men outdo Napoleon in the frenzied propaganda which they carry on among the young men's and young women's organizations and among associations of soldiers on the reserve list.

What a contrast this whole condition makes with that prevailing at the time of the Russo-Japanese war! Then there was no need for propaganda. The people vied with each other in their eagerness to offer their lives for their country. At present, however, these self-styled patriots are so much a minority group that they are compelled to resort to high-pressure propaganda in order to stir up the people. Woe unto those who cause these little ones to stumble! I lament the fact that, in the name of patriotism, the precious cause of humanity has been forgotten.

Yet, should America make plans for a larger navy and for armament expansion, and should Great Britain, Russia and China speed up their armament program because they are caught in the coils of the propaganda of these superpatriots, it would be a tragedy of tragedies. That would turn back the world's clock of progress a full half century.

JAPAN AND WORLD PEACE

Since the Meiji Restoration Japan has engaged in war practically every ten years. The civil war

which ushered in the Meiji Restoration (1867), the South-Western Civil War (1877), the Second Civil War (1885), the Sino-Japanese War (1895), the Russo-Japanese War (1905), the World War (1915), the Manchurian outbreak (1931). It must be acknowledged that through these wars Japan's military men have extended the boundaries of the Empire in many directions. They are, therefore, utterly opposed to the limitation of armaments. The confessions made during the trial of the army and navy officers who staged the *coup d'état* of May 15, 1932, make this clear. Moreover, the military men who have won renown in this Manchurian campaign propose to control Japan under a Fascist regime.

It is a serious question, however, just how much Manchuria is going to benefit Japan. From 1905 to 1932 the Japanese had an opportunity of free economic expansion in Manchuria. Yet only 170,000 migrated to that area. Had a round million settled there during that period the present problem would probably never have arisen. Will the future witness a large immigration of Japanese to Manchukuo? Even though they go there for industrial pur-

poses, they will scarcely immigrate there as agriculturists. From the capitalist's point of view the question will inevitably arise, "Why employ expensive Japanese labor in Manchuria when Chinese coolies can be secured for one-sixth their wage."

With these facts in mind one's imagination presents the following possibility. Japan's capital will be poured into Manchuria. An ever-increasing number of Chinese coolies will be recruited from Shantung province. Manchuria will prosper and the Chinese population will grow with such accelerating speed that in some future day Japan will be forced to withdraw. By the time Japan has invested ten times the two billions of money she has already expended in Manchuria she will run the risk of losing her hold on that region. Cognizant of this danger many of the merchants of Osaka, the industrial metropolis of the Far East, have taken a very pessimistic attitude regarding this move. Thus, the people's respect for the military class, the class which has pointed the way for Japan ever since the Meiji era, has evolved a situation and problems unlooked for by the nation.

JAPAN'S SENSE OF JUSTICE AND NATIONAL HONOR

Japan is jealous for the cause of justice and national honor. Above all things her people hate to lose face. Even when making a gift valued at only a yen they spend fully ten sen for ceremonial wrapping paper and cord. To fail to do this seems to them unpardonably crude and rude. It was not so much the literal fact that the United States refused to put Japan on a quota basis, and the realization that thereby 144 of her immigrants were annually shut out, that aroused the Japanese. It was the feeling that this action was an insult to the yellow race that maddened our people and made them want to fight. To this degree is Japan jealous that justice shall prevail and her honor be maintained.

This same sentiment is now reflected in her attitude regarding the Manchurian question. Having recognized Manchukuo, her sense of justice and honor could not stand for interference on the part of the League of Nations. She therefore finally withdrew. In a case where she feels that justice and honor are at stake Japan will never yield, even though she sacrifices half of her people. Nay, not even though it should mean utter annihilation.

To this extent does the feudal spirit of *bushido*, even today, control the soul of the Japanese.

The famous Meiji novelist, Koyo Ozaki, in one of his short stories entitled *A Life for Thirteen Rin*, pictures a samurai who stopped at a wayside stand and ordered a bowl of steaming noodles. The price was thirteen rin (one thirty-fifth of one cent). He felt for his purse. Alas, it was not in his belt. Rather than confess his predicament and face the noodle vender's look of contempt he reached for his dagger and committed *harakiri* on the spot. Japan's sense of honor is similar to that of this ancient samurai.

Don't laugh at Don Quixote! Was not Japan isolated out here in the Farthest East for three hundred years? Gladly will she go through another three hundred years of isolation, if thereby justice as she sees it, and national honor as she feels it, will be maintained.

Don't laugh! Have not the leading nations of the West taught her this kind of internationalism? America's advocacy of the Monroe Doctrine teaches her the American brand of international isolation. Is not Great Britain, now that after age-long ag-

gression she has taken possession of one-fifth of the earth's surface, crying peace! peace! with no intention of disgorging her ill-gotten gains?

As compared with Japan's stand the sentiment of justice and national honor of these countries seems decidedly unfair. Again, don't laugh! This is the result of Japan's social inheritance of the blood of the samurai who preferred self-inflicted death rather than face affront.

When, then, will Japan awaken from her childish, feudal dream? When England awakens. When the United States awakens. Then and only then. Japan is to blame. Yet who can say that the Western nations are blameless? These nations are like Cain who buried the body of his brother Abel whom he had slain and then falsified the facts. The only difference is that Japan is Cain's wayward brother and lacks Abel's noble nature.

Ah! these thoughts force me to feel that man's life—the man-made nation—is not far removed from the bee. When bees discover that the neighboring hive is queenless they immediately set forth in a swarm to plunder it. If, however, a smoldering smoke is sent across the hives they at once come to

terms. Seemingly the best way to harmonize mankind is to envelope them in a dense, dark smoke. As the world contracts through the development of transportation, through the perfection of a network of communications and through the spread of trade and commerce men are brought into closer physical contact and, as Professor Conklin contends, "mankind will unconsciously be fused into a unit."

Another possibility is that through God's marvelous grace the individual souls of men everywhere will awaken to God, and conscious of their divine sonship will attain a solidarity founded on a full sense of mutual love as between man and man the whole world round. This, in fact, is an absolutely essential condition for the realization of world peace.

This is our final goal. Until we realize this high purpose we must add prayer to prayer, patience to patience, the while we keep the smoke smudge hanging heavy over the human beehive. The most effective means of attaining this goal is actually to realize Christ's love in the realm of economics and, as far as possible, unite the sundered peoples

through cooperative love. If we turn our backs on protective tariffs and free trade and carry on world commerce on a cooperative basis, this mutual intercourse will bring the various peoples together in peace even though racial differences continue to exist.

"Thy Kingdom come, thy will be done on earth as it is in heaven." Thy will be done! Thy will be done on this earth! The only way to bring harmony into this human beehive is by recognizing and emphasizing the creative possibilities of the cooperative movement.

Chapter Four

THE RELIGIOUS LIFE OF THE JAPANESE

I

RELIGIOUS TOLERANCE

In Japan, primitive Shinto, the teachings of Buddha and the *Analects* of Confucius are ranged side by side. In the homes they are accepted without any discord by every member of the household. When a child is born it is taken to the tutelary Shinto shrine for dedication. When the aged die they are buried according to Buddhist rites. Children on entering school show respect to their teachers in accordance with Confucian-inspired formulas and learn the way of life cast in the Confucian mould. For some unexplainable reason the Japanese from ancient times have had a strong dislike for exclusive religious intolerance.

When Buddhism was first introduced in 552 A.D. from China through Korea, it clashed with

Shinto. But Kobo Daishi and Saicho, fathers of the Buddhist faith in Japan, basing their view on a theory of the manifestation of reality, taught that the Shinto gods were incarnations of the Great Buddha. In course of time Shinto was thus absorbed into the Buddhist system and, down to the Meiji Restoration in 1867, a period of about 1,300 years, there was no distinction between Shinto and Buddhism.

Had Christianity recognized the points of merit in Japanese Buddhism and not taken such a firm and uncompromising attitude, the latter faith would have reciprocated by treating Christianity as a revelation of one of the gods of the pantheistic pantheon and Christ as one of the gods of mercy. In a Buddhist temple in the city of Kobe the figure of Christ is actually worshipped under the title of Christ the God of Mercy. There are also instances where Buddhist temples celebrate Christ's birthday, calling the occasion Buddhist Christmas.

The Zen sect is the most tolerant religious group. Its believers are not image worshippers. Since they belong to the Hegelian school of pantheists—rather because they believe in a more mystical type

of pantheism—they never speak ill of Christ. They insist on thorough-going tolerance. It is difficult to know whether this spirit of tolerance is inherent in the Zen system or whether it is an instinctive characteristic of the Japanese people. Be that as it may, Japanese who are nurtured in the Zen philosophy are exceedingly tolerant.

Here is a striking illustration. The Doshisha University is an outstanding Christian institution, yet its Girls' Department goes every year to Mount Koya and holds its summer assembly in the famous monastery and head temple of the Shingon sect. This is not a Zen temple, but was founded by Kobo Daishi who was the first to teach pantheistic tolerance in Japan.

I doubt whether a Christian church in the West would open its doors for the meeting of a training institute under Buddhist auspices. The Zen sect, without any compunction whatever, opens its temples for meetings under Christian auspices. This is not because of any feeling that Christianity is a superior religion. Neither are they moved by a sense of super-respect. They believe that Christianity is

an integral part of their total system of belief and that Christ is but one of the Amida Buddhas.

For this reason they are greatly angered when the defects of Buddhism alone are played up. When Christianity fails to reciprocate their tolerance, they attack it with the charge of being narrow-minded and pigeon-hearted.

True to this spirit of tolerance Buddhists often invite Christians to lecture in their temples on social welfare projects, religious education and kindred subjects. This is true of the Hongwanji sect, the largest Buddhist organization in Japan, the Zen and Nichiren sects. All of the main Buddhist sects have invited me to give lectures on religious and social subjects under their auspices.

I am inclined to believe that Christianity will go further than it has in the past in adapting itself to Japanese forms of thought; that while it will demand belief in the one unique God as revealed by Christ, it will also encourage the honor of ancestors and the preservation of their tombs and memorials with scrupulous care, and that it will look with tolerance upon Japanese traditional customs which have been connected with their ethnic faiths.

An effort to achieve religious harmony has repeatedly been made in Japan's past. When Japanese history was first compiled thirteen hundred years ago this was attempted from the philosophical point of view. In the introduction of *Nihongi*—the earliest authorized history of Japan—it is stated that Ame-no-Minaka-Nushi, philosophically the one supreme god, was placed above all of the nation's myriads of gods, that from him all of Japan's other gods emerged.

The Shinto revival that took place in the eighteenth century, within the Tokugawa period, was greatly influenced by the theology of the Roman Catholic church, and the philosophical conception of theocracy imported from Holland. Such predominant figures as Atsutane Hirata looked upon the ruler of Japan as the unique son of the God of heaven and earth, while Shinyen Sato, a famous scholar, identified the God of Christianity with the Ame-no-Minaka-Nushi of the *Nihongi*. They set up the theory that the Tokugawa Shogunate ought to be overthrown because the Emperor and not the Shogun was the true son of God. The Meiji

Revolution was initiated by the controversy over this political theory of theocracy. There was a time early in the Meiji Restoration when the chief ritualist, who officiated at the worship of this God of the universe, was given a rank above that of the prime minister of his day.

JAPANESE BUDDHISM AND CHRISTIANITY

I am convinced that if Japan were Christianized the Shingon sect of Buddhism would be the first to set up the cross in its temples and worship it without any sense of wrench or inconsistency. There are Japanese scholars who believe that when Kobo Daishi, the founder of the Shingon sect, visited China he was greatly influenced by Nestorian Christianity which had been brought to China in the seventh century by missionaries who pressed eastward from Russia over the ancient trade routes through Central Asia. This may be true. Although Buddhism was atheistic in its origin the emphasis on the place and power of prayer in this faith started with the rise of the Shingon sect. How did prayer come to have a place in Buddhism? It can be asserted, without any fear of contradic-

tion, that this is a direct result of the Nestorian influence. There are sections of Genesis incorporated in the Shingon system of doctrine. This makes it difficult to doubt that it came under Christian influence when Kobo Daishi visited China during the Tang dynasty.

This spirit of prayer spread from the Shingon sect to other branches of Buddhism. Today all of them have prayer and worship as a part of their regular ritual. In this respect they now resemble Christianity. It is a clear contradiction, but Buddhism, which started as an atheistic system, changed to pantheism. Then pantheistic Buddhism changed to a belief in Amida Buddha—the infinite—which is a close approximation to monotheism. Thus an impersonal absolute is treated as a personality and has become the object of prayer. The fact that the Nestorian influence of thirteen hundred years ago still survives in the Buddhist temples in the form of prayer impresses me not only with the influence of Christianity but, even more, with the profound way in which the psychology of prayer is implanted in the human heart.

JAPONIZED BUDDHISM

As already noted, Buddhism came to Japan in the sixth century from China by way of Korea. There is a tradition that thirteen hundred years ago, before the Imperial family gave its allegiance to this faith, Korean immigrants, living in the cities of Tokyo, Osaka and Wakayama, cooperated with a Chinese Buddhist priest and built a Buddhist temple in Bungo, in the southern island of Japan. Probably the Imperial court was first drawn to Buddhism not because of its faith but through the appeal made by its art and culture. Prince Shotoku was the first Imperial convert to embrace Buddhism on the ground of its faith. He is the Buddhist Constantine of Japan. However, his literary productions give unmistakable evidence of the fact that he was far superior to Constantine in scholarly attainments and philosophical discernment.

The philosophical Buddhism, which during the Nara period found an entrance among the upper classes of Japan, did not, however, become the faith of the common people. It took Buddhism fully two hundred years to shed its Chinese characteristics and become thoroughly Japonized. This

was after Saicho, founder of the famous monastery on Mount Hiei, and Kobo Daishi of Mount Koya had returned from their pilgrimage to China. From the end of the Nara to the beginning of the Heian period Japan was emerging into an orderly national life and pressing towards a new cultural advance. During this period Buddhism imported from China taught the people philosophy and culture. In this way the hitherto barbarian Japanese learned the way of meditation and philanthropy.

Saicho and Kobo Daishi were men of first magnitude. Saicho, in particular, was a religious genius. Strange to say, Mount Koya, founded by Kobo Daishi, did not contribute a new type of Buddhist faith to the nation. The Buddhist monastery founded by Saicho on Mount Hiei, however, raised up a remarkable number of famous religious reformers. Honen, founder of the Jodo sect, Shinran, founder of the Shin sect and Nichiren, founder of the Nichiren sect, were all successively student monks at this Mount Hiei monastery.

RELIGIOUS REFORMATION IN JAPAN

It is sad to find that this Mount Hiei monastery, home of so many spiritual geniuses, had a warlike

character. Even as the Roman pontiff employed his mercenary Swiss troops to engage in warfare, so did Mount Hiei have its armed retainers and carry on warfare over a period of four hundred years. Thus it is not strange to find that a reaction, resulting in a religious reformation, inevitably emerged from an atmosphere so charged with a lust for blood. The reformers Honen and Shinran were both produced in this warlike atmosphere. They liberated monastic Buddhism, which had forgotten the salvation of the masses, and recast it into a religion for the common people.

Honen was the first Japanese Buddhist priest to declare that women also have souls, and through his teaching and influence salvation was offered to them. Shinran, like Martin Luther, recognized the legitimacy of marriage for the priests and himself married a member of the Imperial family. One reason for the tremendous influence of the Shin sect, even at present, is due to the fact that the lord abbot is related to the Imperial family.

THE ACTIVE SHIN AND NICHIREN SECTS

At the present time the Shin and Nichiren sects are the most virile Buddhist bodies in Japan. The

Zen sect, because of its meditative and ascetic features, does not appeal to the masses. The Shingon sect has degenerated into a religion of pilgrimages and has lost its moral influence. The Tendai sect, because of its extreme mysticism, has lost touch with the people.

In what, then, does the power of the Shin sect lie? It is to be found in its fascinating tenet of salvation by faith. It firmly believes that there is no sinner, be he or she ever so bad, but will be saved through the benevolence of Amida Buddha. For this reason there are villages of Suiheisha, an outcaste class, where the villagers to the last man, woman and child have for centuries been followers of this faith. Even though facing death through starvation they faithfully contribute their mite to the sect's head temple in Kyoto.

It is a deplorable fact, however, that because this sect, until recently, taught that Buddha would save, regardless of the moral aspects of right and wrong, every house of prostitution, while reciting *Namu-Amida-Butsu*, the sect's prayer formula, has kept right on with its vice.

In 1932 the Buddhist organizations went on

record in favor of abolishing public prostitution. Nevertheless, where is the brothel that does not still maintain a Buddhist god-shelf? It must be admitted that both Japanese Shinto and Buddhism lag far in the rear when it comes to emphasizing the moral aspects of religious education. Unfortunately there are two hundred thousand prostitutes and geisha girls. They tend to affiliate with the religion which, by its moral attitude, serves their economic status. Thus Japan's religions, whose avowed purpose is to save men from vice, on the contrary take the form of tolerating it and postpone salvation from sin until the world beyond. This is a most lamentable matter.

There are points of strong similarity between Nietzsche and Nichiren. Their tremendously strong ego and their advocacy of the superman make a strong appeal to virile youth. The soul of this ego takes an extreme nationalistic turn, fans the fires of militarism and nourishes the extravagant conviction that there is no true nation like Japan.

Nissho Inoue, who was the key leader of the "Blood Band" which assassinated the late Premier

Inukai, the former Minister of Finance, J. Inoue and Baron Takuma Dan, was a Nichiren priest. Formerly the Nichiren sect did not show this militant attitude. Today, however, certain sections of this sect can with reason be called the Moslems of Japanese Buddhism.

II

INFLUENCE OF CHRISTIAN THEOLOGY ON SHINTO

Japanese Shinto has no system of theology. Whatever theological content it possesses has been largely borrowed from Christianity. The various sects of Shinto, such as the more ancient Kurozumi sect founded by Atsutane Hirata, and those of modern origin such as Tenrikyo, Konkokyo and Omotokyo, have all been greatly influenced by Christian ideas and ideals.

Some years ago a young Konkokyo believer applied for the right to circulate one of my Christian pamphlets among the followers of this Shinto sect. Permission was given. A few months later this booklet appeared in a new dress, bearing this youth's name as author, but with its contents word

for word as I had written it. In this form it was widely circulated among the believers of the Konkokyo and other Shinto groups. Such instances are not rare. To this daring degree does Shinto borrow its theology from Christianity.

In its ritual, however, Shinto clings to the forms handed down from the hoary past. The ceremonial robes worn by the Shinto priests resemble the dress of the court nobles of the Fujiwara period of the early fourteenth century. They also resemble the robes of the Chinese Taoist priests. Their prayers are written in the phraseology of the Nara period of three hundred years ago. The chanted intonation of these prayers is an exact imitation of the chant-like accompaniment of the ancient *No* dance.

STATE SHINTO AND RELIGIOUS SHINTO

The Department of Education attempts to differentiate between state Shinto and religious Shinto. This may be wise, but its success is doubtful. According to the department's interpretation the state Shinto shrines are like national monuments which commemorate heroes who have rendered meritorious service in the building of the

Empire. Therefore, the department insists that these shrines are not of a religious character. Nevertheless, through the existence of these monument-shrines the forms of ancient Asiatic Shamanism are preserved. Yet it is true that the shrines of state Shinto are the monuments and tombs of men who have rendered conspicuous service for the state. In this respect they differ not at all from the Lincoln Memorial in Washington and the Cenotaph in London. Therefore, when visiting them I remove my hat and bow in reverence, just as I do when I visit my parents' graves.

Unfortunately, the Roman Catholic church has clashed with the Education and Army Departments over this question. Moreover, in the spring of 1933, a missionary in Gifu province came into conflict with the prefectural authorities over this issue, with the result that the right of propagating the Christian faith was withdrawn.

The clash between the Department of Education and the Roman Catholic church arose over the question of her students paying homage at the Yasukuni Shrine—a pantheon dedicated to the spirits of soldiers who have died for their country. This

shrine was built to the memory of those who, since the Meiji Restoration, have died on the field of battle. Unfortunately, the religious forms connected with this cenotaph are based on the ancient Asiatic Shamanism. The Jochi University, a Roman Catholic institution, therefore forbade its students to pay visits to this shrine at the time of the Spring festival. The Department of Education, taking the attitude that this was not a religious function urged their attendance. The church authorities, however, refused to yield.

The case in the Gifu prefecture arose over the question of paying homage at the Great Shrine of Ise. The Imperial family considers this shrine a sacred place of prime importance. Here the spirit of Ama-Terasu-O-Mikami, the ancestress of the Imperial family, is enshrined. My own interpretation is that Ama-Terasu-O-Mikami was a ruler as well as a religious figure of the Shamanistic type, and therefore represents both political and religious authority. My conjecture is that what today is worshipped at the outer shrine at Ise is the object of worship to which Ama-Terasu-O-Mikami herself made obeisance. Today, however, it is the

figure of Ama-Terasu-O-Mikami herself, rather than the religion she espoused, which is central at Ise and makes this the Jerusalem of state Shinto. The sagacious educational authorities, however, insist that the great shrine at Ise has no religious significance.

Let me define my own position. Whenever I visit the Great Shrine of Ise I do not worship Ama-Terasu-O-Mikami as a goddess. I do, however, remove my hat and bow reverently. The guard on duty finds no fault with this. The educational authorities ask nothing more. Some missionaries, however, look upon this as idol worship and clashes occur. These missionaries may find satisfaction in ignoring Japan's whole past history and in destroying the memorials of the nation's builders.

The people of Japan, however, always keen on preserving things of value, will discover that Japanese Christians take second place to none in their eagerness to conserve the nation's historical traditions. For instance, it was Christians who promoted the movement to preserve the traditional relics of Ninigi-no-Mikoto, the grandson of Ama-Terasu-O-Mikami. If Christians give evidence that they also

have a high appreciation of Japan's past and its culture, it will help non-Christians to understand the true spirit of the Christian faith.

It is most unfortunate that Protestants carry with them a sort of spirit of antagonism, and that the Roman Catholics take an attitude of intolerance. When these attitudes of Christians are compared with the tolerance of the Zen sect the disparity is great. This question of Shinto shrines will probably be made an issue again and again. Personally, I find myself in agreement with the attitude of the educational authorities that the shrines of state Shinto should be treated as monuments to the builders of the nation and not be looked upon as religious institutions. There is no need of showing respect for shrines of doubtful and unworthy origin. But our hats should come off in respect for the nation's builders. In Japan both Shinto and Buddhist believers frequent Christian churches and attend weddings and funerals held under Christian auspices. Thus, when Christians refuse to reciprocate by attending Shinto and Buddhist functions of this character it creates a most unfortunate impression. On such occasions it is necessary for us

to omit the religious implications but fulfil our social obligations.

SHINTO AS A RACIAL RELIGION

On the other hand, religious Shinto is definitely a religion. It spread over the Empire with tremendous rapidity. There are those who wonder why Christianity does not take root in the same rapid way. But that would be an unreasonable expectation.

When a Japanese turns his attention to Christianity the first deterring factors that assail his mind are the Amakusa and Shimabara rebellions plotted by the Roman Catholics during the Tokugawa Shogunate. There is also the lurking fear that the adoption of a foreign faith will result in one's nation and its territory being lost to a foreign power. Moreover, the Bible, having been written some two thousand years ago, has passages which, at first reading, convey the impression of not gearing into the life of present-day Japan. These are some of the things which the student of religious forces will find standing in the way of the progress of Christianity in Japan.

As compared with this, the deities of religious Shinto are worshipped not only in Shinto but by practically all Buddhist families. To become a Shinto believer, therefore, is simply a question of a more whole-souled devotion. It is not a matter of belief in something absolutely new. Faith in Shinto means merely a sort of religious renascence, a return to Japan's traditional and historical past. Especially does such a Shinto sect as Tenrikyo appeal to the tradition-loving Japanese, because it took its rise from Yamato, a place which figures in Japanese history as the region first subjugated by Jimmu Tenno, the first Emperor.

Such Shinto sects as Tenrikyo, Kurozumikyo and Konkokyo originated not as moral movements but simply from a desire to find physical healing through the help of religion. It is utterly futile, therefore, to expect that, as a result of the rapid spread of these sects, religious or moral revolutions will occur, world peace will be promoted and economic reforms will be realized.

For this reason there should not be and cannot be any comparison of the spread of Christianity with such religions as these. It is as difficult for a

Japanese to become a Christian as it is for a Brahman. Morever, it takes time to comprehend the fact that the Christianity which plotted the Shimabara rebellion was not real Christianity, and that real Christianity is that of Christ. Furthermore, belief in such a religion as Tenrikyo does not necessarily commit man to participation in anti-prostitution and temperance movements. Compare this with the demand made of the Christian: a new birth which issues in a reborn conscience and the dedication of body, soul and spirit to God. Many falter when they face the difficulties of the Christian way. These Shinto sects, however, do have and teach a strong sense of loyalty and filial piety. Their adherents are ardent nationalists. Beyond this they do not go.

THE SECTS OF SHINTO

The modern revival of Shinto is the most significant social phenomenon of today. The same thing occurred at the time of the Meiji Restoration. As Hegel defended Frederick the Great from the standpoint of pantheistic absolutism, so Dr. Y. Kakehi, a Japanese philosopher of the Hegelian

school, synthesizing Hegel's philosophy and Shinto teachings has produced a new apologetic for Shinto. The Japanese Fascists have eagerly appropriated this apologetic, and out of it has emerged a militant Shinto. This corresponds to the militant Nichiren sect of Buddhism, to which belonged Nissho Inoue, the head of the notorious "Blood Band" of the spring of 1932. This new militant Shinto off-shoot is called the Way of God. It has gathered such momentum that tens of thousands of people flocked to the open air prayer meeting recently held in front of the Meiji Shrine. In this Hegelian, nationalistic religion there is no element of a new moral renovation. It is simply ancient Shinto fighting under a new apologetic, largely dialectical in content.

This non-regenerating, nationalistic religion has swept the Empire, and in many places it has kindled fires of opposition to Christianity. If Christianity were not so deeply rooted in the nation's life through its multitudinous activities of social welfare, concretely expressing the love of Christ, Christian persecution would doubtless accompany each succeeding wave of this super-nationalistic crusade.

The Shinto shrines have also recently taken on a new outward beauty. Each recurring Imperial funeral and coronation has been the occasion for the expenditure of huge sums of government money on beautifying the state shrines. Over against this revival, however, stands the indisputable fact that as the natural sciences advance, the faith of the people is drifting more and more away from this shrine-centered culture. This is especially true of the young people. Probably from eighty to ninety per cent of the graduates of the middle schools have little or no respect for the village shrine by the time they graduate. Their gestures of respect for these shrines are made as a result of compulsion rather than of personal initiative.

The Tenrikyo sect of Shinto has instituted a system of pledging its followers to dedicate labor as a substitute for money. It is a stirring sight to witness this system in operation. At Tamba Ichi, in Yamato, where the sect has its head temple, there are hospices accommodating tens of thousands of people. There the believers assemble by the thousands and, dressed in laboring clothes, perform various kinds of manual toil as their contribution to the cause.

Contrast this with the way in which the Christian church treats its fellows in the faith who come in from the country districts. Not even a night's lodging is offered. Christian doctrine may be ever so perfect, but unless there is actual sharing of our possessions with the people around us they will be fascinated and won by the way in which Tenrikyo believers put their preaching into practice.

Christianity introduced from the West, because of its individualism, fails to understand the group life of the Japanese. This failure has greatly retarded Christian progress in this land. The parents of an eminent actress were murdered by burglars. A Christian pastor called after hearing about this tragedy. He entered very formally by the front entrance and endeavored to comfort her with the tenets of his faith. A Tenrikyo believer also called. She entered by the back door, cleaned up the kitchen and brought order out of the chaos caused by the incident. The outcome was that this actress espoused the Tenrikyo faith. Her reason is interesting. She declared, "Christian teaching is sublime but too difficult for me to grasp. The Tenrikyo believer was kind, not over-dignified, and friendly,

so I accepted her faith." The Protestantism introduced into Japan from Europe was strongly intellectualized and over-emphasized its theology. This left a gap between Christianity and the uneducated masses. There is danger therefore of it becoming merely the religion of the intelligentsia, a minority group.

Konkokyo is another popular Shinto sect. It has an especially large following in the city of Osaka. So many thousands gather at one of its Osaka temples for stated services at four o'clock in the morning that enterprising merchants have opened an early morning market in the vicinity of the temple. The term Konko literally means "glittering gold," and a superstition prevails that the followers of this faith will be master moneymakers. It therefore makes a tremendous appeal to the people of this teeming, throbbing, commercial and industrial center.

Omotokyo, another popular Shinto sect, attempts to harmonize Shinto and Christianity. It has adopted and adapted Christian eschatology and has a prophetic strain. It captures the imagination and the following of the people by foretelling such

upheavals as the periodically recurring earthquakes and other natural calamities.

THE SCHOOLS OF CONFUCIAN THOUGHT

Three hundred years ago Japan had three schools of ethical teaching. One was called the Shushi school.[1] It enjoyed the patronage of the Tokugawa Shogunate. It was exceedingly rationalistic and made reason the fundamental principle of the universe. Another, the Oyomei[2] school, made the will central and emphasized behavior. The third school was called the Classical school. It made the spirit central, emphasized the purification of the emotions and stressed fidelity. This had a large following among the free-lance samurai of that day. The Forty-Seven Ronin, famed in song and story, belonged to this school.

Hayashi Razan was the leader of the Shushi school and taught a political morality in support of the Tokugawa regime. The Japanese Oyomei school was greatly influenced by Wang Yang-ming, a Chinese idealistic writer of the Ming dynasty. I

[1] Chinese: *Chuhi.*
[2] Chinese: *Wang Yang-ming.*

am, however, fully convinced that this school also came under the influence of the Jesuits who pioneered their way into China during the Ming dynasty.

The father of the Japanese Oyomei school was Toju Nakae. In his *Doctrine of Deus* he definitely declares his faith in the fatherhood of one god who is infinite and absolute. Dr. Tetsujiro Inoue, one of Japan's philosophers, insists that this conception was Nakae's own discovery. I cannot accept this view. It is said that Nakae, until he was thirty-nine years of age, absented himself from all of Japan's shrines. At thirty-nine he paid his first homage at the Great Shrine of Ise.

Why this disinclination to worship at the Shinto shrines? It was undoubtedly the result of Christian influence. He came under the influence of the Christian retainer of Chokusai Nakata whose master, the famous general Yukinaga Konishi, met a martyr's death at Kyoto because of his Christian faith. When the Tokugawa Shogunate decreed a persecution against the Christians, Nakae resigned his government position, retired to Lake Biwa and devoted himself to educational pursuits.

Fear of persecution led him to express his Christian convictions in the terminology of the Oyomei school. His great disciple, Banzan Kumazawa, came under the suspicion of the Tokugawa authorities and was imprisoned in his own home for seven years until his death. He also was greatly drawn to Christianity. Heaven, the idea which Nakae and his school made central in their system, and which to the Japanese mind signifies the fundamental principle of the universe, became the force which finally overthrew the Tokugawa Shogunate.

The great leaders of the Meiji Restoration, such as Takamori Saigo and Shoin Yoshida, belonged to the Oyomei school of thought. Many of this school accepted the Christian faith. Men like Shonan Yokoi and Keiyu Nakamura, outstanding patriots and scholars of that restoration period, believed in a personal, monotheistic god and opened the way towards Christianity for the patriots of that day.

CHRISTIANITY AND MODERN CONFUCIANISM

The founder of the Classical school of Japanese Confucianism was Soko Yamaka. This school also produced a long line of eminent men. They were

greatly influenced by Dutch culture. Jinsai Ito, a member of this school, interpreted the Confucian conception of benevolence in a way strongly resembling the Christian conception of love. It is a real possibility that Ito received his insight into the Christian idea of love from the Dutch traders who frequented Japan at that time. According to the tradition of his family, Ito hid himself in a warehouse for two weeks and studied Christianity with Dutch Christians as his teachers. Soko Yamaka was the teacher of Yoshio Oishi, the central figure of the Forty-Seven Ronin. His descendants have all been Christians and from them have come some of Japan's most effective Christian pastors.

The Shushi school, enjoying the patronage of the Tokugawa regime, was naturally anti-Christian. Therefore, had it not been for the presence in Tokyo of the Oyomei school and its scholars, it is a question whether Christianity could have won the place it holds today in the capital. Tokyo has almost two hundred Christian churches. This cannot be paralleled anywhere else in the Empire. The fact that this is largely due to the apologetics put forth by the daring scholars of the Confucian

Oyomei school makes one marvel at the on-going influence of thought currents.

THE INFLUENCE OF NINOMIYA

Sontoku Ninomiya did not belong to any of these schools of thought, but he was a great sage. In 1832, when famine swept the provinces adjacent to Tokyo, he threw himself into an effort to save the six hundred villages involved. His was a noble personality. Among his sayings are an astonishing number of utterances which in their sublimity approach those of Jesus. Doubtless, however, he was greatly influenced by the conceptions and words of men like Toju Nakae and Banzan Kumazawa who had come under Christian influence.

His greatness is shown in the way in which he digested these conceptions and then sent them forth as the very soul and substance of his being. Moreover, his greatness lay in his power to put his precepts into practice. Step by step, through literary effort, through continuous investigation and through village planning, he saved the famine-stricken farmers from their dire distress. The fact that today—a hundred years later—there are many

who yearn for his virtues indicates the enduring greatness of his personality. It is an interesting fact that at the town of Kakegawa, where all his writings are preserved, was organized the first industrial cooperative in Japan.

THE POPULARIZATION OF CULTURAL MOVEMENTS

When Confucianism had declined and Buddhist authority began to wane, Christianity became the religion of the Japanese intelligentsia. There was, however, no force to guide the moral life of the milling masses. In order to supply this need various ethical movements for the masses were launched. The dominant spirits in these movements were Christians.

With a view to popularizing these cultural movements the leaders did not adopt an out-and-out Christian platform, but synthesized the ethical teachings of the different religions and endeavored in this way to give moral leadership to the masses. Today, this innovation has crystallized in such moral culture organizations as the "Shuyo Dan"—the Culture Association, "Kibosha"—The Hope Society, the "Seinen Dan"—The Young Men's As-

sociation and the "Shojo Kai"—the Young Women's Society.

These organizations can justly be charged with being superficial. Yet they are making a real contribution towards furthering ethical and moral culture in a manner harmonious with the Oriental genius. It is a matter of regret that these movements lack an international moral outlook and that, from time to time, the reactionary nationalist wing attempts to utilize them in accomplishing its ends; but, in the main, they are walking in the way of the golden mean.

Chapter Five

JAPAN NEEDS CHRIST

Shinto teaches reverence. Buddhism teaches transcendentalism. Confucianism teaches the golden mean and the harmonies of life. In the presence of these faiths, does Japan need Christ?

TRIED AND FOUND WANTING

My father abandoned Buddhism and became a Shintoist. When he died the family returned to the Buddhist fold. The Buddhist faith of my home, however, was entirely of a traditional, formal type. In it there was not the least trace of an experience which transcends this earth-born existence. At the age of ten I went regularly to the Buddhist temple and studied the teachings of Confucius. No, it was not Confucianism I was studying. It was Chinese calligraphy that actually captured my boyish enthusiasm. Yet I did accept Confucianism as a legalistic code of conduct, for, as a system, it is more legalistic even than the Mosaic law.

It is not strange that Shinto became the causative factor behind the Meiji Restoration. For, after all, the religion most readily understood by the Japanese is neither Chinese Confucianism nor Indian Buddhism. It is rather devotion which is native to the soil and soul of Japan. As a child I was thrilled by Shinto teaching that when men die they become miniature gods. But what a long period of waiting. No possibility of becoming a son of God until after death! And, when I contemplated the tragic world that these men-become-god had left behind them, my soul was filled with unutterable sadness. To my childish mind there was no hope of becoming a sage as Confucius promised. Neither could I make real the elusive transcendentalism of the Buddhistic teaching. I therefore wept unceasingly over the moral corruption of my home and the iniquity of the world.

My father was devout, according to the Japanese conception of devoutness, but morally he was impossible. In Japanese religions and religious devotion, piety and personal morals are wholly unrelated. Unfortunately Buddhism, with its other-worldliness, gave no promise of furnishing any

fundamental solution for the contradictions of this chaotic, earthly life.

Notwithstanding the profundity of the Buddhistic system, I failed to find in the Buddhism of thirty years ago a single priest who commanded my respect. Modern Buddhism is increasingly producing priests who inspire esteem, but at that time, possibly because of the hold-over of the anti-Buddhistic sentiment of the Meiji Restoration period, I learned to scoff at the Buddhistic faith. Even today the Buddhism of my native town of Awa is concerned only with ceremonials connected with death and utterly fails to renew and enrich man's present life.

CHRIST THE FOUNTAIN HEAD OF LOVE

Ah! When will the Japanese find in Buddhism fundamental truths that will produce a revival of life? It promises a transcendental religious experience, but where is the Japanese who really understands its doctrine of transcendentalism? After all, Buddhism forever remains merely a system of academic doctrines divorced from actual life, and it tends to be relegated to the scholar's mind. Is it not

a fact that the Buddhism of the masses is simply the intuitive religious devotion of the Japanese people expressed in Buddhistic terms and forms? There is no relation whatever between its piety and fundamental religious truth. Therefore, the Buddhism of the masses, while it has a sense of piety, like Shinto, lacks the driving power which integrates the total personality.

Its goal is not the building of the kingdom on this earth. It is dominated by the exceedingly selfish motive of satisfaction with one's own salvation and that of the nation. Regardless of its philosophy, this is the actual result. I was driven to despair. Moreover, because of mental perplexities and the corruption of my home life, I spent the days of my youth in sorrow and bitter tears.

Just at that time an urge to study English led me to join a missionary's Bible class. In this study I came upon *Luke* 12:27, "Consider the lilies, how they grow: they toil not, neither do they spin; but I say unto you, even Solomon in all his glory was not arrayed like one of these." Through this verse of scripture I made the momentous discovery that the love of God enfolds this universe. I was beside

myself with joy. Not only so, I awoke to the tremendous truth that, instead of becoming a little god after death, I was here and now a son of God, the creator and ruler of this vast universe. I fairly leaped with joy. I was completely captured by the Christ who gave his life that he might reveal the love of this Father-God to all mankind. With high and holy resolve I dedicated myself to translating that cross-revealed love into present-day life.

THE FATHER-GOD AND JAPAN

Does the love of God stir no responsive chord in the Japanese heart? God forbid! The spirit of reverence of Shinto, the other-worldliness of Buddhism and the golden mean of Confucianism are all milestones for pilgrims out in search of the love of God. I am grateful for Shinto, for Buddhism, and for Confucianism. I owe much to these faiths. The fact that I was born with a spirit of reverence, that I have an insatiable craving for values which transcend this earthly life, and that I strive to walk the way of the golden mean, I owe entirely to the influence of these ethnic faiths.

Yet these three faiths utterly failed to minister

to my heart's deepest needs. I was a pilgrim journeying upon a long, long road that had no turning. I was weary. I was foot-sore. I wandered through a dark and dismal world where tragedies were thick. Tears were my meat day and night. Until I discovered that God, the creator and ruler of the universe and man's maker, is my Father; that he is the God of love who wipes away my tears and saves me from sorrow and from the sin hidden in my soul; until I discovered all this, I knew nothing—absolutely nothing—about the joy of life. The fact that Christ revealed this love of God not merely by teaching, but exemplified it in his life, caused me to understand that religion is life—a life completely absorbed in God.

It is a cause for profound gratitude that the missionaries who came to Japan some thirty years ago had not forgotten the spirit of the great Lincoln. They abounded in the spirit which emancipated the slaves, and they incarnated democracy. This spirit of emancipation which wiped out slavery was wanting in our land.

Japan had no slaves, but it had a system as vicious

as slavery. The public prostitutes and geisha girls who were bartered for gold and robbed of their freedom were in stark reality slaves. My own mother was a servile geisha girl. Her lot and life led me to dedicate myself to the work of emancipating these pitiful women and the lower classes which produce them. My father was secretary of the Senate of Elder Statesmen. My mother was his concubine. My father's wife, being childless, I was registered as her child. In this home, enmeshed in the tragedy of triangular love, I spent my days in the midst of plenty but in tears.

THE WAY OF THE CROSS

Aside from Christianity, where is the religion that assures the realization of a life of purity and peace, and nourishes a piety that penetrates and motivates man's total life? The peoples of the Occident have lived under the aegis of the Christian faith for nineteen hundred years. Consequently they utterly fail to comprehend their deep indebtedness to Christ.

Blot out Christ for a season! Efface every trace of his presence and power! In the resultant Christ-

less world, no matter how scientific or philosophical or naturalistic it may become, it will soon be discovered to what extent the family life will break down, what a gap will develop between science and morals, the extent that politics will be divorced from the laborer and his needs, and the way that factional, feudalistic conditions will plague both society and the nation.

Are not the economic chaos and the unemployment crisis which today have plunged the nations of the West into unspeakable agony, directly due to the fact that the peoples of these lands have wandered away from Christ's way of life? If men everywhere gave Christ the right of way, toiled as he toiled, loved purity as he loved it, devoted themselves to a service motivated by love and had his passion for peace, would the present problem of unemployment and this economic distress have come upon the world?

The love-divorced reverence of Shinto, the love-divorced other-worldliness of Buddhism and the love-divorced Confucian way of the golden mean doomed me to pass my boyhood in tears. Today

the nations of the West are weeping. Why these tears? The cause is clear. Devotion to doctrine stifles love. Scientific civilization crowds love out of life. The economics of capitalism makes love an alien.

After all, how much difference is there between a doctrinal devotion which fails to revolutionize life and ritualistic Shinto? How far is an atheistic, scientific civilization separated from a Buddhism which advocates an atheistic and impersonal transcendentalism? Moreover, Confucianism with its earth-born realism will readily countenance the self-centered success of capitalism. A nominal Christianity which does not strive to realize, in actual living, the Christ who revealed the love of God and was impelled by redemptive love to give himself on the Cross—this Christianity contains all that Shinto, Buddhism and Confucianism possess, and still is not real Christianity. Unless we dedicate our machines, our capital, our social order to God we shall seek in vain for peace. And there is only one way by which to bring our capital, our social order and our world to God. That is the way of the Cross.

THE RELIGIONS OF THE EAST AND REDEMPTIVE LOVE

This must be remembered: Shinto, Buddhism and Confucianism all teach love to a certain degree. There is a vast difference, however, between the instinctive love of animals, the ethical love of human beings and the redemptive love which God revealed through Christ. Animal love is purely instinctive, and is not subject to the correction and control of reason. Human love, though more than instinctive, attempts to become rationalized only within the bounds of human relations. Confucius called this *jin*, the way of benevolence. But the *jin* of Confucius is not rooted in God, who embraces the whole universe. Therefore it is a love that makes concession to seeming necessity and permits the killing of an enemy and leaves sinners in the lurch. In Christ alone, and for the first time, was made known to mankind the love of the Cross which forgives enemies and saves sinners.

Buddhism teaches great compassion. This goes deeper and further than the *jin* of Confucius. Buddha was a man of virtue. A blacksmith gave him putrid pork to eat, which caused his fatal illness. Yet, on his death-bed Buddha preached the

way of forgiveness and love to this man. But since the beginning of time, who has declared, "this is my bood of the covenant, which is poured out for many unto remission of sins"?

Over-individualized twentieth century man knows nothing about the inner consciousness of this redemptive love. It is not merely sacrifice. Only a God-consciousness could give expression to those wonderful words. Christ, the God-conscious Savior, taught sinners the love of God. Nay, he did not stop with teaching. He shed his blood. He gave his life. He gave it on the Cross. Only a sinner weeping over his sins can comprehend the marvel of this love.

The church has dealt with this simply as doctrine. It has not endeavored to make the consciousness of redemptive love part and parcel of the life of every man. Here lies the difference between doctrinal Christianity and a Christianity that lives in the whole of life. To me, born a child of sin, this redemptive love fills and thrills every fibre of my being. It stirs within me a poignant sense of gratitude.

GOD REVEALED THROUGH REDEMPTIVE LOVE

Is redemptive love merely a doctrinal matter? Did Christ die for the sake of doctrine? No, he did not die for theological dogma. He gave his life for love. If God reveals himself in ways which transcend human logic, he will do so through redemptive love. This love it is that moves me. To a life actually incarnating this love I dedicate all my days and all my ways. Christ, who died for sinners, summons us to become the concrete expression of this redeeming love to the so-called scum of society, of the nation and of the world. In *Colossians* 1:24 Paul calls us to carry redemptive love on to its God-given goal: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church."

I am profoundly convinced that, aside from the practice of redeeming love, there is no way to dedicate our capital, our machines and our social order to God. This love alone can build an unexploiting economic order. The consciousness of this love alone can create a cooperative community and a national and international life where there shall

be no sense of color. Therefore, even though the nations of the West turn their backs on Christ, I stake my all on the adventure to realize Christ's redemptive love in the total life of my land.

At the time of the Meiji Restoration neither Confucianism nor Buddhism proved a renewing, renovating force. It was the conception of a god-destined nation that produced the Meiji Restoration. Unfortunately that conception was too abstract. Hence it failed to build a nation grounded in the love of God. For this reason Japan has been compelled to advance along a path of pain.

I am not endeavoring to introduce a foreign Christ to my fellow nationals. I am striving to introduce the life that, in its totality, is conscious of this redemptive love. This was incarnate in Christ —the supreme manifestation of eternal love—the unique revealer of the love of God. Neither Confucius nor Buddha gave any assurance regarding this love. Buddha was a noble character, but the love which he taught was of a philosophical type. It was not a love that risks its all and sheds its life-blood. His universe was not a universe of reality. It was an illusion. Mahayana Buddhism

teaches the mercy of Amida, but that is a pious device. Its universe is an empty nothingness. In such a universe of naught, how can you seriously consider redemptive love?

CHRIST FOR EAST AND WEST

Since the beginning of time Christ, with his crystal-clear consciousness of a cosmic personal God and his manifestation of a love related to reality in behalf of sinful men, he and he alone has clearly taught the forgiveness of sin. In him only can the foundation stone of the world's redemptive love be laid.

If the West rejects this redeeming love and contents itself with divisive class strife, capitalistic plunder and racial selfishness, we, here in Japan, will preserve this religion of love. The Japanese military clique may trample it under its feet. We once hid this faith, that redeems through love, in the recesses of our island Empire during persecutions which lasted through three hundred unhurried years. We can do it again.

Unfortunately mankind is still living on the animal plane. We awaken in the morning. We fall

asleep at night. In the same way civilization influenced by human change, sleeps and wakes. The present is an age of unbroken sleep. In ancient times when Europe slept, the brothers of Christian love preserved this religion of the Cross in the desert, in mountains, in secluded valleys, in monasteries and through fraternal orders.

When the Holy Spirit moves in the hearts of men, making them conscious of the will of God, this redemptive love will leap forth from the desert, the monastery, the hidden mountain retreats and the secluded valleys, into the streets, the factories, the shops and all the varied haunts of men. This movement will take the form of Christian cooperatives, Red Cross activity, prison reform, movements for befriending sinners and for realizing world peace.

Alas! the Cross is again trampled to the ground! The weeping Christ once more retreats to Gethsemane! Yet, should he there again suffer arrest and be slain, he would know the way of the Resurrection. Redemptive love is itself the Resurrection way. There can be no life without blood. As long as Japan—as long as Shinto, Buddhism, Confucian-

ism, Mohammedanism and the world are content with a life only half-conscious, a life based on the natural instincts, they may be satisfied with the present status of their religious experience. But when they awaken and yearn for a life that is fully conscious, a life under the guidance of the divine spirit, they will make the momentous discovery that this relation of the Cross, the religion of redeeming love, is the unique way of life.

Chapter Six

GIVE CHRIST A CHANCE!

If looked upon simply as a compilation of doctrine, the Bible is a dead book. The mission of Christianity in Japan is to put the Bible into life. This is not to say that its doctrine is bad. If it interprets God's love, well and good. When, however, doctrine hides the love of God, and entangles us in a maze of theological theories, Japan is bored by it. Japan is famished for the love of God. She yearns for the Cross.

Unfortunately the Protestant church is giving the nation a Christianity which makes the pulpit and preaching central. Japanese youth, dissatisfied with this emphasis, are drifting away from the church. Their recent flight to communism is caused by this situation. The communists are bent on realizing love in a social order based on materialism and buttressed by violence as its compelling force. To this the youth of Japan responds. They

are on the wrong road. But they will positively not return to a Christianity which deals only in doctrine. It was their recoil from this doctrine that drove them into the communistic fold.

Moreover, doctrinal and individualistic Christianity must be held responsible for the spread of materialistic communism in the nations of the West. Needless to say Christ is not responsible for this. It is because Christians have not made redemptive love a living reality in every phase of their lives, and have failed to realize it in all social relations. The over-emphasis on individualism has brought on the present-day phenomenon of a chastising communism that is teaching the church social love.

THE ECONOMIC LIFE AND COOPERATIVE LOVE

Materialistic communism is utterly unable to cure our economic ills. If the economic life were fundamentally materialistic, its problems might be solved in a materialistic way. But, in the last analysis, the economic life is a movement in the realm of values. We think of it as related primarily to the physical needs of our existence and as largely ma-

terial. As, however, Ruskin insists in his *Stones of Venice*, there is in the background of the materialistic appearance of this simplest form of economic life a high spiritual element. It has other phases that touch man's conscious moral and ethical life. Materialistic economics goes over into the realms of psychological economics, and this in turn develops into the realm of techniques and the professions.

The reason that materialistic communism is so cocksure that it possesses the key for the solution of present-day problems is because, thus far, it is functioning only within the physical stage of the economic life. In such a country as Russia, where urban life is undeveloped, there is a real possibility for materialistic communism to secure a foothold. However, in a country like America, or England, where more than half the population is crowded into urban centers, the economic life is not materialistic but psychological and technical, and it is difficult to control it from without.

The only way out is a conscious uniting of forces and a cohesion without coercion, such as characterize the cooperative movement and the

placing of production, exchange, distribution and consumption on a non-exploitative basis. Then, and then only, can both the individual and society be given a fuller, finer life.

The fatal error of mechanistic capitalism is that it fails to recognize the place of personality in the development of the psychological and technical economic life, and centers its plans wholly on a materialistic plane. Not only so, it insists on evaluating this occupational, economic life, which has developed along psychological lines, only on an exchange-value basis. This enables speculators and the privileged minority to capture both capital and machinery and to trample upon those inalienable rights of the masses to a chance to labor, a chance to live and a chance to develop their personalities. We are therefore challenged to conserve these rights of the common people through the organization of various Christian cooperatives which make redemptive love basic. This cooperative movement, rooted as it is in love and brotherhood, is unquestionably an out-and-out Christian movement.

CHRIST'S GOSPEL AND THE SOCIAL GOSPEL

It goes without saying that such a social and economic movement as this is not the whole of Christianity. God's love is revealed not only in the social order but in the life of every individual. The love of God ministers to the individual intellect. It ministers to man's emotions, as in religious art. It ministers to the will of the individual in such virtues as self-control, temperance, courage, diligence, forbearance, love, loyalty and the realization of his highest self. Moreover, it gives an assurance of the immortality of the soul and furnishes for the individual various metaphysical and mystical experiences. I reject none of these individual elements.

I simply insist that these strictly individual experiences of God's grace are not enough. The social life of our day is more complex than any aggregation of individuals. As the correlated activity of five fingers is greater by far and more fundamental than the aggregate activity of each individual finger, so it is not enough to save only the individual and set up no principles for the social order. Unlike Buddhism, the religion of Jesus teaches not

only grace for the individual; it also postulates the Kingdom of God. Christ revealed not only the God of creative but of redemptive love.

Christ is able to save not only the individual but society as well. How then can society be saved? By actually realizing, through the development of the cooperative movement, the brotherhood-love and the socialized-love which Christianity in various forms conserved across a period of nineteen hundred years. Then, if we utilize on an international scale, and in the interests of world peace, the benefits derived from such cooperative effort, war will be definitely eliminated from the life of mankind.

COOPERATIVES AND CHRISTIANITY

As long as a mechanized civilization and capitalism did not oppress the urban laborers and the farming folk, an individualized gospel was abundantly able to meet the needs of the Japanese people. Now, however, that the workers of both the cities and the farms are suffering from the oppression of the machine and capital, they are no longer satisfied with a purely individual gospel.

The same is true in the West. East and West the

proletarian class, forgetting that even the machine is a product of the human intellect, and that capital is the product of the system of social values, is madly endeavoring to right the present maladjustments through materialistic measures. The upshot of it all is that the proletarian revolutionary movement will continue until knowledge becomes dominated by love, and the system of values in the social order becomes subservient to the law of love.

In the meantime, this materialistic movement will, through its destructiveness, continue to impoverish society. In the last analysis the fundamental principle in reconstructing society is not a class consciousness, which is confined to certain groups and works in compartments, but a sense of social solidarity grounded in a consciousness of redemptive love. Only through this can thoroughgoing and abiding social welfare be realized. With this as the goal, I pray and plead and toil.

Japan's experience will become America's experience. Impelled by the prevailing poverty the cooperative movement has made significant progress in this land. America, because of her wealth, has felt no incentive to further the development of this

movement. Consequently the economic crisis in America, since 1930, has been tragic in the havoc it has wrought. England's working classes have long had consumers' cooperatives. The lack, however, of producers, credit and marketing cooperatives, has brought great distress to her people.

Countries in which cooperatives flourish are not harassed by the Leftist movement. Denmark is a shining example of this. Politically, Russia is communistic, but is it not a fact that her economic system is built on the cooperative basis? However, no matter what form cooperatives may take, unless they are motivated by the redemptive love of Christ there is little hope of their success. This is of prime importance. Unless present-day Christendom awakens to the vital importance of developing this cooperative movement it can never save the world.

CHRIST'S LOVE AND WORLD-WIDE COOPERATIVES

What a boon it would be if redemptive love could have free course to do its full and perfect work! Then denominations would turn from minor religious issues. The churches would correlate their forces and unite in setting in motion a brother-

hood movement which would express itself through cooperatives for producers, marketing, credit and consumers. Where profits accrue, they could be utilized in providing life, accident and unemployment insurance and in organizing mutual aid and medical cooperatives. If the profits make it possible, even educational cooperatives could be organized. Moreover, if world missions would organize Christian cooperatives clear across the mission fields and actually realize redemptive love in cooperative living, where would materialistic communism have a ghost of a chance?

Personally, I am pouring my prayers and the reddest blood of my life into the work of carrying forward this quiet, undramatic, economic reformation. Oh God, make haste! Teach the world's Christians the cooperative way. Set thy people in every land to the task of creating cooperatives in which thy redeeming love shall find full and free expression and realization in our day.

DIFFICULTIES FACING CHRISTIANITY IN THE ORIENT

Christian work in the Orient is exceedingly and increasingly difficult. The reasons for this are vari-

ous. A major obstacle is the fact that Westerners who pose as Christians oppress the peoples of the East and plunder their territories through ruthless exploitation. The conviction has crystallized among the Orientals that it is futile to bring to the Orient a religion which does not first convert the people from which it comes. In the second place, Westerners have taught the Orient that natural science and religion are in conflict. A third obstacle is the imposition on the Orient by the Occident of the capitalistic system which makes men slaves of money. The fourth obstacle is the influence of the Westernized cities here in the East which have inoculated the people with a frenzy for speculation. The fifth obstacle is the fact that over-individualistic Western Protestantism, with its bewildering number of sects, confuses the Oriental peoples and leaves them at sea as to the true Christian way. There are other difficulties aplenty.

It is a sobering consideration that the gospel of Christ has not made the progress here that was once anticipated. The missionaries are not at fault. The Christians of the world must take the blame.

And yet, the souls of missionaries of seventy years ago were Lincoln-like in their consuming concern for human need. The growth of this spirit in modern Japan, and its comparative wane among the present-day missionaries, makes their work less conspicuous and less challenging. Nevertheless, in spite of differences in race, language and customs, certain types of missionaries are loved to an amazing degree and their work is recognized and sincerely appreciated. I myself am what I am, as a result of their work. I know, therefore, how to value their worth. Spurred on by this first-hand experience I, too, am playing the role of a missionary to my countrymen.

THE NEED OF EVANGELISM

Some say that the day for evangelism has passed. What foolishness! Has the need for evangelism passed when here in Japan a million souls are added to the population every year? Quite the contrary. There is an ever-increasing need for flaming evangelism. Mass evangelism, personal evangelism, literary evangelism, tent evangelism and touring evangelism are all different phases of religious edu-

cation for the masses. I deeply bemoan the fact that there are Christians in Japan who depreciate an aggressive mass evangelism. They believe that education is enough. This is a grievous mistake. I recognize the need of education. Paul's and Peter's method of evangelism must, however, under no circumstances be neglected. Especially is it of prime importance here in the Orient, where we are straining every nerve to build self-supporting churches, to train a vast army of lay preachers. For this purpose heavy emphasis must be laid on the building of short-term gospel schools, particularly gospel schools among rural people.

THE PEASANT GOSPEL SCHOOL

What is a Peasant Gospel School? In my own schools—held during the short leisure season on the farm—the forenoons are devoted to class work. There is a twenty-five hour course on the Sermon on the Mount. There are courses on rural sociology and village welfare work. The history of the Christian brotherhood-love movement, as illustrated in the guilds, church orders, and monastic organizations of the church, is taught, as is also

the history of the Christian social-love movement. The science of agriculture is a part of the course.

The afternoons are given over to practical work, such as tree-crop culture, the preparation of ham, bacon, and sausages, the making of furniture, and weaving. In the evenings there are group discussions of practical farm problems. The day begins with a five o'clock morning watch followed by a vigorous setting-up exercise. During the session of these schools I eat and sleep and commune in fellowship with these farmer lads.

Those who finish the work of the schools return to their villages, conduct their own farmers' institutes, do experimental work in agriculture, arrange lecture courses for the members of our faculty and engage in all sorts of village planning. Now the whole Christian movement has taken over the model evolved from our experimentation and every year nearly a hundred short-term peasant gospel schools and institutes are being held in various parts of the Empire.

Some of these, however, adopt the name Peasant Gospel School and teach the gospel, but make no effort to follow Jesus in his example of providing

food for the hungry people who gathered around him by the Sea of Galilee. These schools further the spread of the gospel, but they make no contributions towards realizing self-support for the emerging Christian church. Our aim is to build rural churches that will be self-supporting from the start. The methods hitherto pursued in rural evangelism will leave the peasants in their poverty for all time to come and make it impossible for them even to purchase their own hymnals.

God promised Abraham a land flowing with milk and honey. Not only so, a study of what the Bible teaches regarding methods of agriculture leads to the inevitable conclusion that wherever the gospel is proclaimed the land should flow with milk and honey.

To be specific. No matter how lean the land, goat-keeping and bee culture will turn even Japan, with its lava-laden soil, into a land of milk and honey. It is only recently that this dawned upon me. I call this Bible agriculture. Through these Peasant Gospel Schools I am striving to teach Japan the agriculture which God promised Abraham, and the agriculture which in *Genesis* and

Revelation is referred to as the "tree of life"—the cultivation of fruit-bearing, life-nourishing trees.

GOSPEL SCHOOLS FOR LABORERS AND FISHER FOLK

These gospel schools can also be adapted to meet the needs of the fishing folk. Christ was the fisherman's friend. Jesus the carpenter had more insight into the art of fishing than Peter the fisherman. Peter, who was casting the net only to the left of the boat, was told by Jesus to try a cast towards the right. The gospel of Christ ought to have the power to make religion a part and parcel of life everywhere. It should be the goal of religious education to inculcate this truth.

There are only eleven middle schools among Japan's 550,000 fishing families. In the matter of education they are leagues behind the rest of the population. I pray that the religion of the Sea of Galilee, with its full-orbed provision for the whole of life, may be made available to these long-neglected, hard-pressed toilers of the sea.

Moreover, the religion of Jesus the carpenter must give the laborers of Japan the advantages of religious education. This can only be done through the holding of laborers' gospel schools. The realiza-

tion of this plan is another of my prayer- and life-objectives.

JAPAN WILL DEFEND THE CROSS

Even though Christ's love is not realized in life on a world-wide scale, we are challenged to preach this religion of redemption in order to fill up the ranks of the God-called champions of the cross. I do not believe in doctrine divorced from love. Yet I feel keenly the need of teaching the cross. Its champions in Japan are far too few. According to 1929 statistics there were 54,373 Buddhist and 100,358 Shinto priests. As compared with this the Christian church had only 2,591 heralds of the Cross. And of these, hundreds are located in the cities while the rural area and the fishing fields are practically untouched. How can so limited a number make Christ's love known in Japan? If the 1,000 missionaries are deducted, it leaves only some 1,600 Japanese actually engaged in evangelism. Since the Kingdom of God Movement was launched the number of baptisms has increased to between 18,000 and 19,000 a year. Over against this, however, is Japan's annual increase in population which runs up to a round million.

I constantly contend that if the older churches of the West do not stand by the young church in Japan until it mobilizes at least a million members, the day may dawn when an adverse popular vote will compel Japanese Christianity to pass through the fires of persecution. It may sound strange to speak about numbers in connection with the influence of religion, but this fact must be faced: when a culture is considered in its relation to the population, a self-sustaining, self-supporting independence is impossible unless a certain portion of that population is religiously related. I do not object to the churches of the West withdrawing their missionaries because of economic conditions at the home base. What a tragedy, however, to abandon the young shoot just as it is bursting into bloom.

According to government statistics there were 2,630 Christian evangelists in Japan in 1920. Ten years later the number had dropped to 2,591, a loss of thirty-nine.[1] However, during the same ten-year

[1] Translator's Note: This period witnessed a heavy withdrawal of missionaries. Had there not been a corresponding increase of Japanese workers, the total decrease would have been far greater.

period, the number of Shinto priests increased by 27,200. The total number of Buddhist priests, on the contrary, during this interval showed a decrease of 276. This would seem to show that the masses of Japan are more interested in a nationalistic religion like Shinto than in world religions like Buddhism and Christianity.

On the other hand, this situation indicates that religion still holds its own as a major interest of the Japanese mind and heart. Now is the strategic time to push the work of making known Christ's way of truth. The plow must be thrust into the ground before it hardens and cultivation becomes impossible.

Christianity started the fight for personal purity in Japan. Public prostitution is tottering before the onslaught of Christian influence. Monogamy is now looked upon as good common sense. Christians taught our people social welfare work and public service. Through the efforts of Christians the peace movement has gained ground. Christians also prepared the way for the proletarian movement. It is impossible for outsiders even to imagine

to what extent movements motivated by Christ's love have illuminated and purified the life of this nation.

What is the meaning and significance of the fact that of the thirteen ministers in the Cabinet of Premier M. Saito that took office in May, 1932, seven had Christian wives, and that one of the ministers was himself an avowed Christian? True, Christianity is still the religion of the minority. But it is a God-chosen minority. If Japanese Christians alone can hold the first line of defense of this glorious gospel, well and good. Far be it from me, however, to spurn the assistance of fellow Christians in other lands who would reinforce us in holding the ground already gained. On the contrary, here is my hand in heartfelt welcome.

Taking only the larger denominations into account, there are 160,000 Japanese Protestants. Even including the Roman Catholics, the total number of Christians scarcely reaches 300,000. Yet, there is no cause for discouragement. This is especially true when we remember that baptisms, which up to 1920 numbered only 10,000 annually,

have of late years increased eighty to ninety per cent. The youth of the rural sections are in a serious mood, and show signs of turning by the thousands to Christianity with inquiring, exploring minds. This is a time when Christians in other lands should extend eager, helping hands. Let them forget racial differences and rally around us as brothers in Christ.

Money corrupts men. I do not ask for money. Send us your love. Send us men who incarnate that love. Provide buildings that will symbolize love. Let love-impelled organizations furnish support for workers. If none of these things is possible, offer up passionate prayer in our behalf. That is enough. Particularly, if there are those who feel called to organize Christian cooperatives, let them come as messengers of love to teach us internationalism from Christ's high point of view.

It is imperative that the difference between foreign and home missions should be wiped out and utterly forgotten, and that Christians East and West, closing their ranks, reinforce each other in the gigantic task of building Christ's Kingdom

among men everywhere. Japan is looking for such assistance.

CHRISTIAN UNDERSTANDING NEEDED

Japan has her shortcomings. Her present militaristic tendency is in that category. The world abhors this and is endeavoring to isolate her. This attempt, however, will simply drive Japan to take advantage of the chance and become more perverse. Now, above all things, the Christians of the West should show in concrete fashion the real inwardness of redemptive love. Oh, how desperately difficult it is to love sinners! Japanese Christians are on the horns of a dire dilemma. How differentiate between sin and the sinner, how hate the sin and show the sinner the redeeming love of the Cross?

A prophet would thunder forth his censures without any sense of love. The Cross of Christ, however, makes imperative not only reproof but love. This is for us an hour of soul agony. We do not fear persecution. Our forefathers stood strong under persecution for three successive generations. Furthermore, the persecutions which they endured

were not intermittent like those under the Roman Empire. Wave after wave, without cessation, persecutions broke upon the Japanese Christians of that day, yet they fought the good fight and won. The future, too, will find the Christians of Japan valiant and victorious defenders of the Cross.

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